

国际长老及负责弟兄训练

二〇一八年春季

在召会生活中并为着召会生活，
以基督为我们的人位并活祂

晨兴圣言

Int'l Training for Elders and Responsible Ones

(Spring 2018)

**TAKING CHRIST AS OUR PERSON
AND LIVING HIM IN AND FOR THE CHURCH LIFE**

The Holy Word for Morning Revival

在召会生活中并为着召会生活，
以基督为我们的人位并活祂

篇题

- 第一篇 在召会生活中并为着召会生活，经历神中心的工作并以基督为我们的人位
- 第二篇 在神的建造中并为着神的建造，成为柱子和建造柱子的人
- 第三篇 为着身体生活照着灵而行以活基督
- 第四篇 领头者的心与灵
- 第五篇 认识爱主的意义，在朽坏之中爱主耶稣基督，并在爱和光中行事为人
- 第六篇 使徒的职事与基督天上的职事合作
- 第七篇 完全与神和好并且心宽宏，好在神的经纶里正确地代表神
- 第八篇 在召会中当怎样行，以产生一个新人

TAKING CHRIST AS OUR PERSON AND LIVING HIM IN AND FOR THE CHURCH LIFE

Contents

- Message One: Experiencing the Central Work of God and Taking Christ as Our Person in and for the Church Life
- Message Two: Becoming Pillars and Pillar Builders in and for the Building of God
- Message Three: Living Christ by Walking according to the Spirit for the Body Life
- Message Four: The Heart and Spirit of a Leading One
- Message Five: Knowing the Significance of Loving the Lord, Loving the Lord Jesus Christ in Incorruptibility, and Walking in Love and Light
- Message Six: The Apostolic Ministry in Cooperation with Christ's Heavenly Ministry
- Message Seven: Being Fully Reconciled to God and Enlarged in Heart to Represent God Rightly in His Economy
- Message Eight: How One Ought to Conduct Himself in the Church in Order to Bring Forth the One New Man

第一篇

在召会生活中并为着召会生活， 经历神中心的工作 并以基督为我们的人位

读经：弗三 16～21，腓二 13，加二 20，四 19

纲要

周一

壹 在召会生活中并为着召会生活，我们需要经历神中心的工作—弗三 17 上，腓二 13：

一 神在宇宙中历世历代中心的工作，独一无二的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一—加四 19，弗三 17 上，林前六 17。

二 神的渴望主要不是为我们作事，乃是要将祂自己作到我们里面—弗三 17 上。

三 神的心意是要让基督透彻地作到我们这个人里面；但是在我们属灵的追求中，我们可能并不关心这件事，只顾到自己的意愿—腓二 21。

四 神的目的是要将祂自己作到我们里面，叫祂成为我们里面的成分—弗三 11，16～19：

1 这目的乃是宇宙的中心；离了这目的，我们作基督徒就作得没有意思—启四 11。

Message One

Experiencing the Central Work of God and Taking Christ as Our Person in and for the Church Life

Scripture Reading: Eph. 3:16-21; Phil. 2:13; Gal. 2:20; 4:19

OUTLINE

Day 1

I. In and for the church life, we need to experience the central work of God—Eph. 3:17a; Phil. 2:13:

A. God's central work, His unique work, in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them—Gal. 4:19; Eph. 3:17a; 1 Cor. 6:17.

B. God desires not mainly to do things for us but to work Himself into our being—Eph. 3:17a.

C. God's intention is to have Christ thoroughly worked into our being; however, in our spiritual seeking we may have no concern about this, caring instead only for our intention—Phil. 2:21.

D. God's purpose is to work Himself into us, making Himself our inward elements—Eph. 3:11, 16-19:

1. This purpose is the center of the universe, and apart from this purpose the Christian life is meaningless—Rev. 4:11.

周二

- 2 神工作的原则乃是要得着人，并借着得着人而有路往前：
- a 正确的顺序不是我们先为神作工，乃是神先将祂自己作到我们里面—弗二 10，腓二 13。
 - b 在召会生活里，人远比工作重要—提后二 20 ~ 22：
 - (一) 我们所是的比我们所作的更重要。
 - (二) 我们事奉神，不能超过我们这人所是的。
- 3 属灵的长进在于让神在我们里面得着地位—西二 19，弗三 17 上。

周三

- 五 为着完成神永远的经纶，神需要在基督里将祂自己建造到我们里面，将祂自己在基督里作到我们里面，作我们的生命、我们的性情、和我们的构成，使我们在生命和性情上（但不在神格上）成为神—撒下七 12 ~ 14 上，罗一 3 ~ 4，弗三 17 上，约十四 23，西三 10 ~ 11：
- 1 我们需要神将基督建造到我们内在的构成里，好叫我们全人被基督重新构成—弗三 17 上。
 - 2 基督建造召会，是借着进到我们的灵里，又从我们灵里扩展到我们的心思、情感、意志里，占有我们的全魂—太十六 18，弗三 17 上。
- 六 我们与神中心的工作配合，乃是借着灵里贫穷（太五 3）与清心，（8，）以单一的心寻求主，（诗二七 4，）转向主，（林后三 16，）顾到

Day 2

2. The principle in God's work is to gain persons and by gaining them to have a way to go on:
- a. The proper priority is not for us to work for God but for God to work Himself into us—Eph. 2:10; Phil. 2:13.
 - b. In the church life the importance of the person far exceeds that of the work—2 Tim. 2:20-22:
 - 1) What we are is more important than what we do.
 - 2) We cannot serve God beyond what we are as a person.
3. Spiritual progress consists in allowing God to gain ground within us—Col. 2:19; Eph. 3:17a.

Day 3

- E. For the fulfillment of God's eternal economy, God needs to build Himself in Christ into our being, working Himself in Christ into us as our life, our nature, and our constitution, to make us God in life and in nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a; John 14:23; Col. 3:10-11:
- 1. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Eph. 3:17a.
 - 2. Christ builds the church by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Matt. 16:18; Eph. 3:17a.
- F. We cooperate with God's central work by being poor in spirit (Matt. 5:3) and pure in heart (v. 8), seeking the Lord with a single heart (Psa. 27:4), turning to the Lord (2 Cor. 3:16), caring for the sense of

生命的感觉，（罗八6，）愿意蒙光照，（弗一17～18，）并且向主敞开我们的全人，使我们能满有神作我们的内容。（三16～19。）

周 四

贰 在召会生活中并为着召会生活，我们需要以基督为我们的人位—加二20，弗三16～21：

- 一 神在祂经纶里的心意是要把祂自己作到我们里面，不仅作我们的生命，也作我们的人位—加四19。
- 二 我们重生的灵是里面的人，有内住的基督为其人位—弗三17上：
 - 1 我们若要接受基督作我们的人位，我们就必须看见，我们重生的灵不再仅仅是我们接触神的器官，乃是我们的人位。
 - 2 在我们里面的人里，我们不仅有基督作我们的生命，也有基督作我们的人位—约壹五11～12，西三4，弗三17上。
 - 3 我们里面的人包含我们已更新的魂为其器官，以及我们重生的灵，由基督这人位所内住，为其生命和人位—罗十二2，八10，弗四23，林后四16。

周 五

- 4 我们需要以基督为人位，而活在我们的灵这里面的人里—罗八4，林前六17，加二20，弗三17上。
- 三 我们这些重生的信徒有“我”（己），就是我们先前的人位，也有基督，就是我们的新人位—加二20：
- 1 “我”是在我们的魂里，基督是在我们的灵里—罗八10，提后四22。

life (Rom. 8:6), being willing to be enlightened (Eph. 1:17-18), and opening our whole being to the Lord to be filled with God as our content (3:16-19).

Day 4

II. In and for the church life, we need to take Christ as our person—Gal. 2:20; Eph. 3:16-21:

- A. God's intention in His economy is to work Himself into us not only as our life but also as our person—Gal. 4:19.
- B. Our regenerated spirit is the inner man with the indwelling Christ as its person—Eph. 3:17a:
 1. If we would take Christ as our person, we must see that our regenerated spirit is no longer merely an organ for us to contact God but is our person.
 2. In our inner man we have Christ not only as our life but also as our person—1 John 5:11-12; Col. 3:4; Eph. 3:17a.
 3. Our inner man consists of our renewed soul as its organ and our regenerated spirit indwelt by Christ, the person, as its life and person—Rom. 12:2; 8:10; Eph. 4:23; 2 Cor. 4:16.

Day 5

4. We need to live in our spirit as the inner man by taking Christ as our person—Rom. 8:4; 1 Cor. 6:17; Gal. 2:20; Eph. 3:17a.
- C. As regenerated believers, we have both the “I” (the self), our former person, and Christ, our new person—Gal. 2:20:
1. The “I” is in our soul, but Christ is in our spirit—Rom. 8:10; 2 Tim. 4:22.

2 “我”是外面的人—旧人—的人位，基督是里面的人—新人—的人位—林后四 16。

3 “我”这先前的人位已经钉了十字架，基督这新人位在我们里面活着—罗六 6，加二 20。

四 以基督为我们的人位，要求我们否认己，就是我们堕落的人；我们需要否认我们的魂生命，并凭我们的新人位（就是内住的基督）而活—太十六 24～25，西一 27。

五 我们要以基督为我们的人位，就需要否认我们自己的目的、目标和爱好，而接受祂的目的、目标和爱好—林后五 14～15。

六 当我们以基督为我们的人位，并且不凭自己活，乃以基督为人位而活，我们就与基督成为一，并且我们作任何事不再照着自己的爱好或口味，乃是照着祂的爱好和口味—15 节。

七 我们要有召会生活，就需要得加强到我们的灵这里面的人里，使基督这活的人位安家在我们心里—弗三 16～17 上：

1 有基督为其人位之里面的人，是为使我们活在召会里—二 21～22。

2 我们需要接受基督不仅作我们灵里的生命，也作我们心里的人位—西三 4，一 27：

周 六

a 当基督安家在我们心里，祂就成了我们的人位—弗三 17 上。

b 基督成为我们人位唯一的路，乃是祂安家在我们心里—17 节上。

2. The “I” is the person of the outer man, the old man, and Christ is the person of the inner man, the new man—2 Cor. 4:16.

3. The “I,” the former person, has been crucified, and Christ, the new person, lives in us—Rom. 6:6; Gal. 2:20.

D. To take Christ as our person requires that we deny the self, our fallen person; we need to deny our soul-life and live by our new person, the indwelling Christ—Matt. 16:24-25; Col. 1:27.

E. In order to take Christ as our person, we need to deny our purpose, aim, and preference and take His purpose, aim, and preference—2 Cor. 5:14-15.

F. When we take Christ as our person and live not by ourselves but by Christ as the person, we become one with Him and no longer do anything according to our preference and taste but do everything according to His preference and taste—v. 15.

G. In order to have the church life, we need to be strengthened into our spirit as the inner man so that Christ, a living person, may make His home in our heart—Eph. 3:16-17a:

1. The inner man with Christ as its person is for our living in the church—2:21-22.

2. We need to take Christ not only as life in our spirit but also as the person in our heart—Col. 3:4; 1:27:

Day 6

a. When Christ makes His home in our heart, He becomes our person—Eph. 3:17a.

b. The only way for Christ to be our person is for Him to make His home in our heart—v. 17a.

c 我们若接受基督作我们的人位，让祂扩展到我们的心里，那活在我们心里的人位就不是自己，乃是基督—加二 20。

八 我们若以基督为人位，就会将祂活出作为正确的召会生活—20 节：

1 作我们人位的基督，乃是为着召会生活—太十六 18。

2 基督这活的人位作我们的人位，乃是召会生活的内容—加一 1 ~ 2，15 ~ 16，四 19。

3 我们若让我们的旧人作人位，就不可能有召会生活—罗六 6，加二 20：

a 我们若要过召会生活却不以基督为人位，就无法与人调在一起。

b 除非我们凭基督作人位而活，否则我们就仍是天然的人，按照自己天然的构成、种族的文化、本国的特征、或宗教的背景而活—西一 27，三 4，10 ~ 11。

4 正确的召会生活，乃是我们活在里面的人里，以基督为人位的生活—弗三 17 上，林后四 16。

5 我们该以基督为人位，让基督活在我们里面，并安家在我们心里，使我们被充满，成为神一切的丰满，好成为召会作基督身体实际的显出—加二 20，弗三 16 ~ 21。

c. If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ—Gal. 2:20.

H. If we take Christ as our person, we will live Him out as the proper church life—v. 20:

1. Christ, who is our person, is for the church life—Matt. 16:18.

2. Christ, a living person as our person, is the content of the church life—Gal. 1:1-2, 15-16; 4:19.

3. It is not possible to have the church life when we allow our old man to be our person—Rom. 6:6; Gal. 2:20:

a. If we want to live the church life but do not take Christ as our person, we cannot be blended with others.

b. Unless we live by Christ as our person, we will remain natural persons, those who are according to their natural constitution, racial culture, national character, or religious background—Col. 1:27; 3:4, 10-11.

4. The proper church life is a life in which we live in the inner man, taking Christ as our person—Eph. 3:17a; 2 Cor. 4:16.

5. We should take Christ as our person and allow Christ to live in us and make His home in our heart so that we may be filled unto all the fullness of God in order to be the practical manifestation of the church as the Body of Christ—Gal. 2:20; Eph. 3:16-21.

第一周●周一

晨兴喂养

腓二 13 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

神经纶的中心是在一件事上，就是神独一无二的工作。神在宇宙中历世历代独一无二的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一。这与神性和人性的调和有关。

为要将祂自己作到我们里面，神成了一个人，在地上过人性生活。然后祂经过死，进入复活并升天，成了终极完成、赐生命的灵，好进到我们里面。当祂进到我们里面，就重生我们的灵。现今祂正在我们里面作工，在我们里面扩增祂自己，并将祂自己建造到我们里面（撒母耳记生命读经，二三八页）。

信息选读

我有负担说到神要在基督里将祂自己建造到我们里面的目的。神的渴望主要不是为我们作事，乃是要将祂自己作到我们里面。

在神虽然没有时间的因素，但祂在时间的过程里，已将祂的启示一点一点，逐渐地释放给人。

神正在建造祂自己，但不是祂自己里面，乃是在人里面；不仅“在”人里面，更是“到”人里面。这建造乃是神在基督里将祂自己构成到人里面（撒母耳记生命读经，二三〇、二五〇页）。

神的心意是要让基督透彻地作到你这个人里面，但

<< WEEK 1 — DAY 1 >>

Morning Nourishment

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

God's economy is centered on one thing—God's unique work. God's unique work in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them. This involves the mingling of divinity with humanity.

In order to work Himself into us, God became a man and lived a human life on earth. Then He passed through death and entered into resurrection and ascension, becoming the consummated, life-giving Spirit ready to come into us. When He came into us, He regenerated our spirit. Now He is working in us to increase Himself in us and to build Himself into us. (Life-study of 1 & 2 Samuel, pp. 195-196)

Today's Reading

I have the burden to speak a word concerning God's intention to build Himself in Christ into us. God desires not mainly to do things for us but to work Himself into our being.

Although there is no time element with God, nevertheless He has, in the course of time, gradually, bit by bit, released His revelation to man.

God is building Himself not in Himself but in man, and not only in man but also into man. This building is God's constituting of Himself in Christ into man. (Life-study of 1 & 2 Samuel, pp. 189, 205)

God's intention is to have Christ thoroughly worked into your being, but in

是在你属灵的追求中，你并不关心这件事；你的属灵追求背道而驰，只顾到自己的意愿。…我对于在主恢复里大多数的圣徒没有看见〔神的心意〕这件事，心里背着一个担子（李常受文集一九七八年第二册，五六八页）。

神没有意思叫你光去传福音、治理召会；神的目的乃是借着传福音、治理召会，把祂作到你里面，叫祂成为你里面的成分。…祂这样作，就能够一石二鸟。一面借着你能作工，能传福音，能叫召会得以治理；另一面，借着这个，把祂自己加到你里面。神的目的不是要改你的错，乃是要把祂自己作到你里面，让祂自己来充满你，一天过一天，…让祂从里面熟透出来。

我盼望你们不要把我所说的当作一篇道理，我在这里乃是给你看见一个东西、一条路，我不盼望这些话叫你得到兴奋、鼓舞，我只盼望有心的人在这里得到祝福。…我们若从旧约读到新约，就会看见神在人身上有一个专一的目的。不论神创造人或拯救人，祂都要达到祂的目的。这目的可以说是宇宙的中心。如果一个人作人而未达到此目的，他会感觉作人是虚空的。就是基督徒若未看见这个目的，他也会觉得人生无意义。神在祂的话中多方给我们看见此目的；神这目的乃是要把祂自己作到人的里头来。启示录末了告诉我们，在新天新地里，神的工作完成了，就是神已经完全作到人里头了。到那时，神完全在人里面，人也完全在神里面，神与人变成二而一，一而二了。我们可能常想，我们原是该灭亡的，是应下地狱的；等到得救以后，我们就想，既然得救了，便能上天堂，我们就已顶满足了。然而这并不是神最高、最终的目的。神最高、最终的目的，乃是将祂自己作到人里面（倪柝声恢复职事过程中信息记录，一一六、一八至一九页）。

参读：撒母耳记生命读经，第二十六、二十九至三十篇。

your spiritual seeking, you have no concern about this. Your spiritual seeking is going in the opposite direction, only considering your intention....I am burdened that most of the saints in the Lord's recovery do not see [this matter of God's intention]. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 409-410)

God has no intention that you merely preach the gospel or manage a church. God's intention is to work Himself into you through your preaching of the gospel and your managing of the church. His intention is to make Himself your inward elements....By doing this, He kills two birds with one stone....He can accomplish the work, spread the gospel, and take care of the church through you. At the same time, through these works, He can have Himself added into you. God has no intention to correct your mistakes. His only intention is to work Himself into you and to fill you up, so that day by day...He would become ripened within you.

I hope that you will not take my words as a mere teaching. I am showing you something here. I am pointing out to you a way. I do not expect these words to give you some excitement or stimulation. I only hope that those who have a heart for the Lord would receive the blessing here. If we read through the Old and the New Testament, we will see that God has one specific purpose in man. Whether in creating man or in redeeming man, God desires to achieve this purpose. This purpose can be considered the center of the universe. If a man does not meet this purpose while he lives on earth, he will feel empty. Even a Christian who does not see this purpose will feel that his life is meaningless. God has shown us in many ways through His word what this purpose is. God's purpose is to work Himself into man. At the end of Revelation we are told that in the new heaven and new earth, when God's work is completed, He will have worked Himself completely into man. By that time, God will be fully in man, and man will be fully in God. God and man will become one. We may think that we were destined for perdition and hell. After we are saved, we may think that now, as a saved person, we are satisfied as long as we can go to heaven. However, this is not the highest purpose of God, His ultimate purpose. God's highest purpose, His ultimate purpose, is to work Himself into man. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 122, 27)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 26, 29-31

弗二 10 “我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。”

提后二 21 “所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

在召会里，人比什么都要紧。人的重要远胜过事情。世人刚好相反，他们是事比人重要。但我们说人比事重要。时间乃是在两个永恒之间；创造与救赎都是在时间里。在时间里神作了许多事，但作事不是神主要的目的，神乃是要借着事得着人。神不是为作事而作事，乃是要在作事中得着人；神不单要成功一个事业，乃是要借此得着人。故此，我们的眼光要改换（倪柝声恢复职事过程中信息记录，一八九页）。

信息选读

长老的服事是一个人的问题，这不在乎方法，不在乎人。新约里很难找出事奉主的方法或方式，有的地方好象有，但实际上所注重的还是人。人就是方法，人就是主的工作。神如果得不着人，神就没有作为，也就没有方法。方法就是路，神如果得不着人，神就没有路。人以为所需要的乃是找好方法。但神的工作，不是赐下方法，乃是得着人。假若神在这里能得着两三个弟兄姊妹，神就有出路了。即使把最好的作长老的方法摆在这里，人不对，也没

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

In the church the most important thing is the person. The importance of the person far exceeds that of any work. In the world it is just the opposite; there, the work is more important than the person. But for us the person is more important. Time stands between the two eternities; both creation and redemption are within the span of time. During the span of time, God does many works. God's main goal, however, is not the works but to gain persons through the works. God does not work for the sake of working, but for the sake of gaining men through His works. God is not here merely to accomplish a work but to use His work to gain some people. Hence, our views have to be changed. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, p. 189)

Today's Reading

The service of the elders has to do with the person of the elder. It does not depend on the method but on the person. In the New Testament it is very difficult to find out what is the method or way to serve. Some places seem to speak about the method or the way, but actually the emphasis is still the person himself. The person is the way, and the person is the Lord's work. If God does not gain a person, He will have no work, and He will have no way. A way is a course that a person takes. If God does not gain man, He will have no course to take. Man thinks that the most important thing to do is to find a good way. However, God's work does not involve giving us the ways but is a matter of gaining the persons. If God can gain two or

有好处。我们这个人该给神得着；我们要学习作对的人，过于学习作对的事。事作对了而人不对，一点价值也没有。你所是的，就是你所作的；你不能事奉神超过你所是的。戴德生在讲雅歌的《联合与交通》(Union and Communion)一书中说，“你所是的比你所作的更重要。”这话给我深刻的印象。我们该注意如何正确地帮助弟兄姊妹。

使徒论到长老，很少说到他们作什么，主要是说到他们如何为人(提前三1~5)。…你的心若被主的爱吸引，你就愿意把自己给主。这话实在一针见血。你走路多少，学习多少，你才能帮助人多少。在座的弟兄姊妹，只要有四分之一，连一半都不要，是给神用的，那么过几年，召会就要由一、二百人很快地增至一、二千人，并且素质也会比今天的一、二百人还要好。并不是我们的立场、道理，能叫神祝福我们；人才是基本的问题。

人得救之后，所有属灵的经历，都在乎让神在我们里面有地位，让祂从我们里面活出来。现在我换一个说法。比方，这里有一个杯子，是空的。这就是人未得救前的光景，里面是空的。等到得救，就如把水倒入杯中，里面就充满了。你们不要说得救乃是上天堂。不，得救乃是神把自己装进我们里面。主用祂的宝血洗净你，目的乃是要把祂自己装进你里面(倪柝声恢复职事过程中信息记录，五三至五七、二〇页)。

参读：倪柝声恢复职事过程中信息记录，第四至五、十篇。

three brothers here, He will have a way. Even if I present to you the best way to be an elder, it will be useless if the person is wrong. We, the person, should be gained by God. We have to learn to be the proper person more than to learn to do the proper things. It is meaningless for things to be done properly without the person being a proper one. What you are is what you do. You cannot serve God beyond what you are as a person. Hudson Taylor said in his book Union and Communion that what we are is more important than what we do. This word left a deep impression on me. We should know how to help the brothers and sisters properly.

When the apostle spoke about the elders, he spoke very little about what they do. Mainly he spoke about the kind of persons they should be (1 Tim. 3:1-5). If your heart is attracted by the Lord's love, you will be willing to give yourselves to the Lord. This is a very simple and direct word. The degree you can render others help is determined by the degree you have advanced yourself; it is also determined by the amount of learning you have picked up. If only one-fourth of those among us are used by God in this way, in a few years, the church will increase from one or two hundred people to one or two thousand, and the quality of the people gained will surpass the one or two hundred people that we have today. It is not our ground or our doctrines that will bring in God's blessing. The basic question is the person himself.

After a person is saved, all his spiritual experiences consist of allowing God to gain the proper ground within him. They consist of allowing God to live Himself out of him. Let me illustrate this in another way. Suppose there is an empty glass here. This depicts the condition of man before he is saved; he is empty within. After he is saved, he is filled within, in the same way that the glass would be filled with water. Do not say that salvation is to bring us into heaven. Salvation is to put God into us. The Lord washes us with His own blood for the purpose of putting Himself into us. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 59-60, 62, 29)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 4-5, 10

约十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

西三 11 “在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

神乃是借着将祂的生命和性情分赐到我们里面，使我们象祂。彼后一章四节说，我们“得有分于神的性情”。约翰一章十二至十三节说，我们乃是神用祂的生命所生、所重生的。…我们从神而生，有神的生命和性情，今天我们只是部分象祂；有一天，当祂来时，我们要完完全全地象祂。

大卫是合乎神心的人，这非常好，但还不够。神要得着一班人能说，“我不仅仅是合乎神心的人；我在生命和性情上（但不在神格上）是神。”一面，新约启示神格是独一的，只有神—那唯一有神格者，当受敬拜。另一面，新约也启示，我们这些在基督里的信徒，有神的生命和性情，并且要在生命和性情上成为神，只是绝不会有祂的神格（撒母耳记生命读经，二〇二至二〇三页）。

信息选读

[在撒下七章] 大卫想要为神建造香柏木的殿，但神却要在基督里把祂自己建造到大卫里面。神所要建造到大卫里面的，要成为神的殿，也要成为大卫的家。…我们必须领悟，神要得着一个居所，不是借着我们所行所作，乃是借着祂的建造。基督建造召会（太

Morning Nourishment

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

God makes us like Him by imparting His life and nature into us. Second Peter 1:4 says that we have become “partakers of the divine nature.” John 1:12-13 says that we were born, regenerated, by God with His life. We have been born of God and today, having God’s life and nature, we are partially like Him. One day, when He comes, we will be wholly and entirely like Him.

It was wonderful for David to be a man according to God’s heart, but it was not sufficient. God wants those who can say, “I am not just a person according to God’s heart. I am God in life and in nature but not in His Godhead.” On the one hand, the New Testament reveals that the Godhead is unique and that only God, who alone has the Godhead, should be worshipped. On the other hand, the New Testament reveals that we, the believers in Christ, have God’s life and nature and that we are becoming God in life and in nature but will never have His Godhead. (Life-study of 1 & 2 Samuel, p. 167)

Today’s Reading

[In 2 Samuel 7] David wanted to build God a house of cedar, but God wanted to build Himself in Christ into David. What God would build into David would be both God’s house and David’s house. We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our

十六 18)，乃是借着进到我们的灵里，并将祂自己从我们的灵扩展到我们的心思、情感和意志里，以占有我们的魂。这召会要成为祂的居所和我们的居所。这是我们所需要的，我们的负担也就是要强调这一件事。

我们不需要为神建造什么；反之，神需要在基督里将祂自己建造到我们里面，作我们的生命、性情和素质。至终，三一神要成为我们内里的构成。我们要被三一神所构成。那就是大卫的后裔和神的儿子（兼有神性和人性），能以满足神与我们得着相互住处的需要。新耶路撒冷就是这相互住处的终极完成；我们都要在那里。

撒下七章乃是借着预表揭示一个预言，给我们看见，我们无须为神建造什么；我们作不到。我们无法用自己，或用圣经和神学的知识为神建造什么。我们需要神将基督建造到我们内在的构成里，好叫我们全人被基督重新构成。结果，我们不仅得着改变，更从一种人变化成为另一种人。

也许现在我们可以看见，撒下七章简单地指明，神不需要我们为祂建造什么。我们一无所是，一无所有，也一无所能。因此，我们需要基督作到我们里面。

在这一点上，我们需要再来思考什么是神的经纶。神的经纶乃是要将祂自己在那作祂具体化身的基督里，作到我们里面。基督借着死与复活，已成了赐生命的灵（林前十五 45 下）。现在我们必须让神将作为那灵的基督，作到我们里面的各部分。神越这么作，我们就越能宣告：“在我，活着就是基督”，以及“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（腓一 21，加二 20）（撒母耳记生命读经，二〇五至二〇六、一九四至一九五页）。

参读：撒母耳记生命读经，第二十四、二十八篇；倪柝声恢复职事过程中信息记录，第二十、二十二、二十四篇。

spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing.

There is no need for us to build anything for God. Rather, God needs to build Himself in Christ into us as our life, nature, and essence. Eventually, the Triune God will become our intrinsic constitution. We will be constituted with the Triune God. That will be the seed of David and the Son of God—something divine and human satisfying God's need and our need for a mutual abode. The New Jerusalem is the consummation of this mutual abode, and we will all be there.

Second Samuel 7 is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.

Perhaps now we can see that 2 Samuel 7 simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being.

At this point we need to consider once again what God's economy is. God's economy is to work Himself into us in Christ as His embodiment. Through death and resurrection Christ has become the life-giving Spirit (1 Cor. 15:45b). Now we need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, "To me, to live is Christ," and "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Phil. 1:21; Gal. 2:20). (Life-study of 1 & 2 Samuel, pp. 169, 160-161)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24, 28; Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 20, 22, 24

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

主的心意是要把祂自己作到我们里面，不仅作我们的生命，也作我们的人位。如果我们只是一个盒子，活的主进到我们里面来作人位，那很容易，因为盒子没有人位。但我们是活的盒子，而且我们许多人都有很强的人位。我们有些人心思很强，有些人情感很强，有些人意志很强。所以主有些困难。但是我们必须看见，主永远不会放弃祂自己的人位。我们必须是降服的人。主没有意思要我们这个人位活着，我们应该只作个器皿盛装祂。但是难处是神创造的乃是活的器皿。因此在新约的最开头，主耶稣说，我们若要跟从祂，就当否认己。这意思就是要否认我们的人位。跟随耶稣，意思就是接受祂作你的人位（李常受文集一九七三至一九七四年第二册，一九〇至一九一页）。

信息选读

人就是魂。身体是个机关，灵也是个机关，只有魂才是我们这个人。我们信主之后，把主接受到我们里面，主就在我们灵里作我们的生命。原来我们灵里没有生命，不过是一个机关；但现在主耶稣进到我们灵里，作了我们的生命，因此我们的灵就不再仅仅是机关，而变作里面的一个人了。…我们必须清楚这件事，从前魂是我们这个人，今天灵是我们这个人。从

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

The Lord's intention is to work Himself into us not only as our life but also as our person. If we were just a box, and the living Lord came into us to be our person, that would be easy. A box has no person. But we are living boxes, and so many of us do have a strong person. Some of us are strong in the mind, others are strong in the emotion, and others are strong in the will. Therefore, the Lord has some difficulty. But we must realize that the Lord will never give up His own person. We must be the ones who give up. The Lord has no intention of having us live as a person. We should simply be the vessel that contains Him. But the problem is that God created some living vessels. This is why in the very beginning of the New Testament, the Lord Jesus said that if we are going to follow Him, we must deny ourselves. This means to deny our person. To follow Jesus means to take Him as your person. (CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," p. 133)

Today's Reading

Every man is a soul with a body and a spirit as organs. The soul is the person of every man. However, when a man believes in the Lord and receives Him, the Lord becomes life to him in his spirit. Before believing, man's spirit did not have life; it was merely an organ. However, once the Lord Jesus enters into a man's spirit as life, his spirit is no longer merely an organ but also an inner man. We must be clear concerning this matter. Formerly, our soul was our person, but today our spirit is our person. Formerly, the spirit was an organ, but now the soul is an organ.

前灵是机关，现在魂是机关。我们不要魂出主张，不要魂出头。等我们需要记事情的时候，需要记忆力时，就叫魂来记。魂不再是个人，魂乃是机关。我们的灵才是今天这个人（李常受文集一九七〇年第三册，六七三、六七五页）。

外面的人包括我们的身体和我们的魂，是以我们的身体为其器官，以我们的魂为其生命和人位。里面的人包括我们重生的灵和我们更新的魂，是以我们重生的灵为其生命和人位，以我们更新的魂为其器官。魂生命必须被否认（太十六 24～25），但魂的功用—心思、意志、情感，必须被征服（林后十 4～5），得着更新并提高，而为灵所用；灵乃是里面之人的人位（哥林多后书生命读经，三五八页）。

如今我们有两个生命—在我们魂里人的生命，和在我们灵里神圣的生命，也有两个人—外面的人，就是属魂的人，和里面的人，就是属灵的人。我们不能同时凭这两个生命而活；我们在一个时候只能凭一个生命而活。因此，我们不该凭人的生命而活，乃该凭神圣的生命而活；不该凭外面的人而活，乃该凭里面的人而活。…在我们出生以前许久，我们的旧人就已经与基督同钉十字架（罗六 6，加二 20）。因此，我们不该凭属魂的人，就是外面的人而活，乃该凭属灵的人，就是里面的人而活。林后四章十六节说，“我们外面的人虽然在毁坏，我们里面的人却日日在更新。”我们外面的人渐渐被死的杀死工作所销毁并消耗，但我们里面的人渐渐因着复活生命新鲜的供应得着滋养。我们需要凭里面的人，就是有基督为其生命的新人而活。凭里面的人而活，乃是凭基督作我们的人位而活，因为基督是在我们里面的人里作其生命（李常受文集一九七〇年第二册，六六〇至六六一页）。

参读：李常受文集一九七〇年第二册，四四八至四五五、六五六至六六五页。

We should not let our soul voice its opinions or take the lead. This is to deny the expression of our soul as our person. However, when we need to remember certain things, we can utilize the faculty of our mind as an organ related to memory. Thus, our soul is no longer our person but merely an organ. Our spirit is our person today. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 488-490)

The outward man includes our body and our soul, with the body as its organ and the soul as its life and person. The inward man includes our regenerated spirit and our renewed soul with the regenerated spirit as its life and person and the renewed soul as its organ. The life of the soul must be denied (Matt. 16:24-25), but the functions of the soul, the mind, will, and emotion, must be renewed and uplifted by being subdued (2 Cor. 10:4-5) to be used by the spirit, which is the person of the inward man. (Life-study of 2 Corinthians, p. 306)

We now have two lives—the human life in our soul and the divine life in our spirit—and two men—the outer man, which is a soulish man, and the inner man, which is a spiritual man. We cannot live by these two lives simultaneously; we can live by only one life at a time. Therefore, we should live not by the human life but by the divine life, not by the outer man but by the inner man. Long before we were born, our old man had been crucified with Christ (Rom. 6:6; Gal. 2:20). Hence, we should not live by the soulish man, the outer man, but by the spiritual man, the inner man. Second Corinthians 4:16 says, "Though our outer man is decaying, yet our inner man is being renewed day by day." Our outer man is being consumed and worn out by the killing work of death, but our inner man is being nourished with the fresh supply of the resurrection life. We need to live by the inner man, the new man, which has Christ as its life. To live by the inner man is to live by Christ as our person, because Christ is in the inner man as its life. (CWWL, 1970, vol. 2, pp. 495-496)

Further Reading: CWWL, 1970, vol. 2, pp. 337-341, 493-499

林后四 16 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

五 15 “并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

我们重生的灵不仅是认识神那超越浩大之能力的器官，也是里面的人，有内住的基督为其人位。我们需要以基督为人位，而活在我们的灵这里面的人里。我们需要得加强到里面的人里，使基督安家在我们心里，并且我们该不仅以基督作我们的生命和能力，也以基督作我们的人位。我们需要以基督作我们的人位。我们先前的人位，就是我们的己，乃是在我们魂里；但我们的新人位基督，乃是在我们灵里。因此，我们需要否认己，就是我们的旧人位，而以基督作我们的新人位。我们要以基督作我们的人位，就必须把我们的己摆在一边（李常受文集一九七〇年第二册，六六一页）。

信息选读

在我们里面的人，就是我们重生的灵里，基督不仅作我们的生命，也作我们的人位。在加拉太二章二十节保罗说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”我们信徒有“我”（己），就是我们先前的人位，也有基督，就是我们的新人位。“我”是在我们的魂里，基督是在我们的灵里。“我”是外面的人—旧人—的人位；基督是里面的人—新人—的人位。我们里面有两个人位：“我”和基督。“我”这先前的人位，已经钉了十字架（罗六 6）；基督这新人位，现今在我们里面活着。现在活着的，不再是“我”，乃是基督。

许多基督徒知道基督是我们的能力和生命，但很少人知道祂也是我们的人位。基督不仅是一切神圣属性的

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Our regenerated human spirit is not only an organ to know God's surpassingly great power but also the inner man with the indwelling Christ as its person. We need to live in our spirit as the inner man by taking Christ as our person. We should be strengthened into our inner man so that Christ may make His home in our heart, and we should take Christ not only as our life and power but also as our person. We need to take Christ as our person. Our former person, our self, was in our soul, but our new person, Christ, is in our spirit. Therefore, we need to deny our self, our old person, and take Christ as our new person. In order to take Christ as our person, we must put our self aside. (CWWL, 1970, vol. 2, p. 496)

Today's Reading

In our inner man, our regenerated spirit, we have Christ not only as our life but also our person. In Galatians 2:20 Paul says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me." As believers, we have both the "I" (the self), our former person, and Christ, our new person. The "I" is in our soul, but Christ is in our spirit. The "I" is the person of the outer man, the old man, but Christ is the person of the inner man, the new man. There are two persons within us: the "I" and Christ. The "I," our former person, has been crucified (Rom. 6:6), and Christ, our new person, lives in us. It is no longer "I" but Christ.

Many Christians know that Christ is our power and our life, but few realize that He also is our person. Christ is not only the reality of all the divine attributes

实际，也是我们里面之人的人位。我们这些重生的信徒，有基督自己在我们里面作我们的人位。我们缺乏语言和发表，来说明这奇妙、深邃的奥秘。

我们需要看见生命与人位之间的不同。生命是我们活着的凭借，而人位乃是一个活的个体，有其目的、目标、选择和爱好。我们应当不仅凭基督作我们的生命而活，也以祂作我们的人位而活。我们要以基督作我们的人位，就需要否认我们自己的目的、目标和爱好，而接受祂的目的、目标和爱好。

在我们日常的行事为人里，我们需要以基督作我们的人位。我们若要去百货公司买些东西，我们主要的关注点不该是我们所要买的是否出于主的意愿，而该是谁决定买——是自己还是基督。…当我们要去买一样东西时，我们该祷告：“主，你是我的人位，你要买这个么？”…在买东西这样实际的事上，我们若以基督作人位，就能有把握的宣告：“不是我，乃是基督在买东西。”

作我们人位的基督，乃是为着召会生活。我们该让基督活在我们里面，并安家在我们心里，使我们能被充满，成为神一切的丰满，好成为召会作基督身体实际的彰显（弗一 22 ~ 23，三 19）。我们该以基督作我们的人位而活在里面的人里，使我们过正确、活泼并丰富的召会生活。我们若在日常的生活中，以基督作我们的人位，我们聚集在一起，就不仅有基督，并且我们就是团体的基督（林前十二 12）。在这样的聚会中，我们会献给父真实的敬拜，就是在我们的灵里，并以基督作神圣的实际，而敬拜父（约四 24）。愿主开我们的眼睛，使我们看见，我们需要得加强到里面的人里，使基督安家在我们心里。基督若完全占有我们全人，我们就会在召会中享受祂作一切，并且召会作为新人，其中基督是一切，又在一切之内，就会实际地出现（西三 10 ~ 11）（李常受文集一九七〇年第二册，六六八至六七〇、六六四至六六五页）。

参读：李常受文集一九七〇年第二册，六六六至六八六页；召会的异象与建造，第六章。

but also the person of our inner man. As regenerated believers we have Christ Himself within us as our person. We lack the language, the utterance, to explain this marvelous and profound mystery.

We need to see the difference between life and a person. Whereas life is the means by which we live, a person is a living being with a purpose, aim, choice, and preference. We should not only live by Christ as our life but also take Him as our person. In order to take Christ as our person, we need to deny our own purpose, aim, and preference and take His purpose, aim, and preference.

We need to take Christ as our person in our daily walk. If we intend to go to a department store to purchase certain items, our primary focus should not be whether what we purchase is of the Lord's will but who makes the purchase—the self or Christ...When we are about to purchase a certain item, we should pray, "Lord, You are my person. Would You buy this?..." If we take Christ as our person in the practical matter of shopping, we will be able to declare with assurance, "It is not I who shop but Christ."

Christ, who is our person, is for the church life. We should allow Christ to live in us and make His home in our heart so that we may be filled unto all the fullness of God in order to be the practical manifestation of the church as the Body of Christ (Eph. 1:22-23; 3:19). We should live in the inner man by taking Christ as our person so that we may have a proper, living, and rich church life. If we live a daily life in which we take Christ as our person, we will come together in the meetings not only with Christ but also as the corporate Christ (1 Cor. 12:12). In such meetings we will render real worship to the Father, worshipping Him in our spirit and with Christ as the divine reality (John 4:24). May the Lord open our eyes to see that we need to be strengthened into our inner man so that Christ may make His home in our heart. If Christ takes full possession of our being, we will enjoy Him as everything in the church and will bring forth the practicality of the church as the new man, where Christ is all and in all (Col. 3:10-11). (CWWL, 1970, vol. 2, pp. 502-503, 498-499)

Further Reading: CWWL, 1970, vol. 2, pp. 501-516; The Way to Build Up the Church (booklet)

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

基督在我们的灵里时，祂是我们的生命；但当祂扩展到我们心里，祂就成为我们的人位。我们不仅需要以基督为我们灵里的生命，也需要以祂为我们心里的人位。

我们若以基督为我们的人位，让祂扩展到我们心里，那活在我们心里的人位就不是我们的己，乃是基督（加二 20）。我们的心需要实际地成为基督的家。祂必须能活在我们里面，并安顿在我们里面。占有我们心的，必须是祂而不是我们的己。关键的问题在于，活在我们心里的是谁？安家在我们心里的人位是谁？只要活在我们心里的人位仍是我们自己，我们的心就是己的家，而不是基督的家。为此我们需要为自己也为别人祷告，要在日常生活中有以基督为人位的实际（新约总论第十一册，一七四页）。

信息选读

我们所作的一切，都该是基督作的，而不是自己作的。祂的口味和偏好，需要成为我们的口味和偏好。这样，基督就不仅是我们的生命，也是我们的人位。主就得在我们心里扩展，占有我们的心，并完全安家在我们心里。至终祂要用自己浸透我们全人，我们就不再凭自己活着，乃凭基督活着（新约总论第十一册，一七四页）。

为什么我们必须接受基督作人位，才能活在召会中呢？我们这些人，照着我们的本性真是南腔北调，各

Morning Nourishment

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

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

When Christ is in our spirit, He is our life, but when Christ spreads into our heart, He becomes our person. We need to take Christ not only as life in our spirit but also as the person in our heart.

If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ (Gal. 2:20). In a practical way our heart needs to become Christ's home. He must be able to live in us and to settle down in us. He, not the self, must be the One who occupies our heart. The crucial question is who is living in our heart and who is the person taking up residence in our heart. As long as we are still the person living in our heart, our heart is the home of the self, not the home of Christ. For this reason, we need to pray for ourselves and for others to have the reality of taking Christ as our person in our daily living. (The Conclusion of the New Testament, p. 3390)

Today's Reading

Everything we do should be done not by the self but by Christ. His tastes and preferences need to become ours. Then Christ will be not only our life but also our person. The Lord will thus expand in our heart, take possession of our heart, and make His home in our heart in a full way. Eventually, He will saturate our whole being with Himself, and we will live no longer by the self but by Christ. (The Conclusion of the New Testament, pp. 3390-3391)

If we want to live the church life but do not take Christ as our person, we can never be blended together with others, because we are all different according to

有各的口味，永远不能调在一起。可能你在家经历复活的大能，晚上到会所聚会，你自己的人位又出来了，你的老味道又出来了。你刚经历复活的大能，你就来作整洁，但你是照着自己的口味作整洁。…〔带头的弟兄要调整你，〕你就气起来。…要活在召会中的人，非把自己的人位打掉不可。大家一定要蒙起头，接受基督作人位（李常受文集一九七〇年第三册，六七九至六八〇页）。

基督这活的人位，乃是召会生活的内容和实际。除非我们以基督作人位而活，否则我们就仍是天然的人，按照自己天然的构成、种族的文化、本国的特征或宗教的背景而活。然而，我们若以基督作人位，祂就会安家在我们心里，在我们里面扩展，并占有我们整个里面的所是。结果，我们就会由基督构成，因而实际地活在召会生活里（李常受文集一九七〇年第二册，六七一页）。

召会今天在这里，还是一个新人，而这个新人里的人位就是基督自己。我们都接受祂作我们的人位，在这个人位里，我们才有召会生活。

我们…不仅〔该〕认识召会是一个身体，更〔要〕进一步认识召会是一个新人，是主自己在这个新人里作人位。到这时候，我们众人才在主的爱里生根立基（弗三17），我们才一同领略基督那无量的阔、长、高、深，并认识祂的爱是那样甜美，远超知识所能理解。到这时候，我们就被充满，成为神的丰满（18～19）。我们就天天脱去旧人，天天穿上新人（四22～24）；这个新人就是召会的生活（李常受文集一九七〇年第三册，七三三至七三四页）。

参读：为着召会生活接受基督作人位，第四、七、十篇。

our nature. Each of us has our own tastes and preferences. We may experience the resurrection power of Christ when we are by ourselves, but when we come to the meeting hall, our tastes and preferences can easily rise up within us. We may experience the resurrection power before coming to the meeting hall, but when we are asked to clean chairs in a specific way, we can easily be bothered....It is not possible to have the church life when our old man is allowed to be our person. Those who want to have the church life must deny their soul-life, their self, their old man. We should all cover our heads and take Christ as our person. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 492-493)

Christ, a living person, is the content and reality of the church life. Unless we live by Christ as our person, we will remain natural persons, those who live according to their natural constitution, racial culture, national character, or religious background. However, if we take Christ as our person, He will make His home in our heart, spread within us, and take over our entire inner being. As a result, we will be constituted with Christ and thereby live in the church life in a practical way. (CWWL, 1970, vol. 2, p. 504)

The church today is the new man, and the person of this new man is Christ Himself. We all must take Him as our person. In His person we will have the church life.

We should not only know the church as the Body, but we should also take a further step and see the church as the new man and the Lord as the person of the new man. When we reach this point, we will be rooted and grounded in the Lord's love and able to apprehend with all the saints the breadth, the length, the height, and the depth of Christ (Eph. 3:17-18). At this time we will also know the sweetness of His love, which surpasses all knowledge, and be filled unto the fullness of God (v. 19). Thus, we put off the old man and put on the new man daily (4:22-24). This new man is the church life. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 530-531)

Further Reading: CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," chs. 4, 7, 10

第一周诗歌

WEEK 1 — HYMN

补 925

永远之神荣耀定旨

(英1325)

F 大调

2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6̣ | 1 3 | 5 · 4 | 3 - |
 一 永 远 之 神 荣 耀 定 旨, 已 过 永 远 早 立 定,
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6̣ | 1 7̣ | 3 · 2 | 1 - |
 跨 越 时 间 作 为 桥 梁, 将 来 永 远 必 达 成。
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |
 漫 长 岁 月 乃 是 过 程, 全 为 成 功 袖 心 意;
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6̣ | 1 7̣ | 3 · 2 | 1 - ||
 我 们 居 此 不 过 客 旅, 无 终 永 世 为 目 的。

- 二 一个新人是神所要, 照祂计划被建造;
 我们在此相联相调— 团体器皿何荣耀!
 神的生命、神的性情 调进其中时增添;
 神灵、人灵调为一灵, 叫祂荣耀得称赞。
- 三 三一之神三方工作, 乃为达成祂定旨;
 父、子、圣灵何等奥妙, 将神自己来分赐。
 天地宏伟不过背景, 三部分人是标的一
 灵、魂、身体何等美妙, 为盛装神作实际。
- 四 我们的灵乃是中心, 是神计划的关键;
 耶稣大名敞开呼求, 人灵与祂就结联。
 心中各房让祂安家, 始于中心达圆周;
 更新心思、情感、意志, 每一部分祂浸透。
- 五 在生命中同被建造, 爱里联结成为一;
 如此成就祂的善工, 成全祂心爱美意。
 愿主扩充, 我们衰减, 让祂建造我们里;
 直到长成团体大器, 充满祂荣耀自己。
- 六 最终召会, 身体, 新人, 要显现于荣耀里;
 永世计划终极完成, 神的智慧显无遗。
 神终得着团体器皿, 将祂荣耀尽陈明—
 为此我们奉献自己, 求使主旨速完成。

God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose 1325

1. God e - ter - nal has a pur - pose, Formed in His e - ter - nal past,
 Spread - ing to e - ter - nal fu - ture; 'Twixt these ends all time is cast.
 For with time there is the pro - cess, Time for His ac - com - plish - ment;
 And in time we're mere - ly trav - elers— For e - ter - ni - ty we're meant.

2. God would have a group of people
 Built together in His plan,
 Blended, knit, coordinated
 As His vessel—one new man.
 God would come into this vessel
 With His nature, life and ways,
 Mingling Spirit with our spirits
 For His joy and to His praise.
3. God has worked in three directions
 For His plan so marvelous:
 As the Father, Son, and Spirit
 To dispense Himself to us!
 All creation gives the setting—
 Heav'n and earth are for this plan;
 'Tis for this God made a body,
 Soul and spirit—three-part man.
4. As the center, as the kernel,
 Of God's plan our spirit is;
 Calling on the name of Jesus
 Makes our spirit one with His.
 From the center to circumference
 God would saturate each part;
 Feeling, mind, and will renewing,
 Making home in all our heart.
5. Thus in life we're built together,
 Then in love we're knit as one;
 God is now His plan fulfilling,
 Finishing what He's begun.
 Lord, increase Thyself within us
 That we might be built by Thee
 Into that great corporate vessel
 Filled with God exclusively.
6. As the product, the fulfillment,
 Will the church in glory stand,
 Consummation of the purpose
 In eternal ages planned.
 God will have His corporate vessel,
 All His glory to contain;
 Lord, we're wholly for Thy purpose
 All Thy goal in us attain.

第二篇

在神的建造中并为着神的建造， 成为柱子和建造柱子的人

读经：太十六 18，创二八 10～22，箴四 18，王上七 17～20，启三 12

纲要

周一

壹 雅各的梦揭示神渴望在地上得着一个家，祂的心意是要将蒙祂呼召的人变化成为石头—柱子—作祂建造的材料—创二八 10～22，太十六 18，彼前二 4～5，启三 12：

一 在创世记中有两种柱子—盐柱，（十九 26，）指明羞耻；和石柱，（二八 18，三五 14，）指明有力量的建造。（王上七 21。）

二 在创世记二十八章，雅各是一个抓夺的人，但是到了四十八章，这个抓夺的人已经完全变化成为属神的人；这个属神的人就是柱子—二八 18，22 上，参箴四 18。

三 “得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面”—启三 12，参 8

1 “作” 这字非常有意义，意指构成一样东西，以创造的方式来构造；主借着变化我们，就是借着带走

Message Two

Becoming Pillars and Pillar Builders in and for the Building of God

Scripture Reading: Matt. 16:18; Gen. 28:10-22; Prov. 4:18; 1 Kings 7:17-20; Rev. 3:12

OUTLINE

Day 1

I. Jacob's dream unveils that God desires to have a house on earth, and His intention is to transform His called ones into stones, pillars, material for His building—Gen. 28:10-22; Matt. 16:18; 1 Pet. 2:4-5; Rev. 3:12:

A. In the book of Genesis there are two kinds of pillars—the pillar of salt (19:26), which indicates shame, and the pillar of stone (28:18; 35:14), which indicates building in strength (1 Kings 7:21).

B. In Genesis 28 Jacob was a supplanter, but by the time we come to chapter 48, this supplanter has been thoroughly transformed into a man of God; this man of God is the pillar—28:18, 22a; cf. Prov. 4:18.

C. “He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name”—Rev. 3:12, cf. v. 8:

1. The word make is very significant, meaning to constitute into something, to construct in a creative way; the Lord makes us pillars

我们天然的元素，并以祂神圣的素质来顶替，叫我们作柱子—林后三 18，罗十二 2。

周二

2 得胜者在殿中作柱子，意思就是他们要在三一神里作柱子，因为那殿就是“主神全能者和羔羊”—启二一 22，参诗九十 1，约十四 23。

贰 雅各的生活和经历启示出我们能被变化成为神建造之柱子的路：

一 我们的拣选既是在于神的怜悯，我们就需要持续倚靠祂的怜悯，天天享受祂新的怜悯，好成为蒙怜悯、贵重、荣耀的器皿—罗九 11～13，16，21，23，哀三 21～24。

二 我们需要享受祂作全足的神—创四八 3，十七 1，腓一 19。

三 我们需要享受祂继续不断的牧养，直到我们的末日—“一生牧养我直到今日的神”—创四八 15 下，启三 8。

四 我们需要观看神的面，（创三二 30，林后三 18，四 6～7，）寻求祂的面，（诗二七 8，4，）享受祂的面作我们事奉的供应，（出二五 30，三三 11 上，）在基督的面前—在祂的人位里—作每一件事，使我们被变化，从荣耀到荣耀；（林后二 10，参十三 14；）当三一神分赐到我们里面时，我们就有三一神的面作我们的恩典，也有祂的脸作我们的平安（民六 25～26）：

1 看见神等于得着神而被神构成—伯四二 5～7。

2 看见神使我们变化，因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了一

by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence—2 Cor. 3:18; Rom. 12:2.

Day 2

2. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is “the Lord God the Almighty and the Lamb”—Rev. 21:22; cf. Psa. 90:1; John 14:23.

II. The life and experience of Jacob reveal the way that we can be transformed into pillars for God’s building:

A. Since our selection was according to God’s mercy, we need to continually depend on His mercy, enjoying His new mercies day by day to become vessels of mercy, honor, and glory—Rom. 9:11-13, 16, 21, 23; Lam. 3:21-24.

B. We need to enjoy Him as the All-sufficient God—Gen. 48:3; 17:1; Phil. 1:19.

C. We need to enjoy His continual shepherding until the end of our days—“the God who has shepherded me all my life to this day”—Gen. 48:15b; Rev. 3:8.

D. We need to behold God’s face (Gen. 32:30; 2 Cor. 3:18; 4:6-7), seek His face (Psa. 27:8, 4), enjoy His face as our serving supply (Exo. 25:30; 33:11a), doing everything in the face, the person, of Christ for our transformation from glory to glory (2 Cor. 2:10; cf. 13:14); when the Triune God is dispensed into us, we have the face of the Triune God as our grace and His countenance as our peace (Num. 6:25-26):

1. Seeing God equals gaining God to be constituted with God—Job 42:5-7.

2. Seeing God transforms us because in seeing God, we receive His element into us, and our old element is discharged—2 Cor. 3:18; Rom.

林后三 18，罗十二 2。

五 在圣经里，柱子是神建造的标记、见证，这建造是在实行身体生活中借着变化而有的一创二八 22 上，王上七 15 ~ 22，加二 9，提前三 15，启三 12，罗十二 2，弗四 11 ~ 12：

1 根据创世记二十八章十八节，雅各把所枕的石头立作柱子：

a 石头成为枕头，表征基督神圣的元素借着我们对祂主观的经历，构成到我们这人里面，成为给我们安息的枕头—参太十一 28。

周 三

b 枕头成为柱子，表征我们所经历并凭祂得安息的基督，成了神的建造—神的家—的材料和支撑—王上七 21，提前三 15。

2 圣殿的柱子是铜作的，铜表征神的审判—王上七 14 ~ 15，参约三 14：

a 对神有用的人，乃是一直在神的审判之下，领悟他们是在肉体里的人，一无价值，只配死与埋葬—诗五一 5，出四 1 ~ 9，罗七 18，太三 16 ~ 17。

b 我们必须断定自己是一无所是的，只够资格被钉死；我们无论是什么，都是因神的恩，并且劳苦的不是我们，乃是神的恩—林前十五 10，加二 20，彼前五 5 ~ 7。

周 四

c 信徒中间的分裂和不结果子，都是因为没有铜，没有什么经过神审判的；反而有骄傲、自夸、自我表白、自我称义、自我称许、自找借口、自义、定

12:2.

E. In the Scriptures the pillar is a sign, a testimony, of God's building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12:

1. According to Genesis 28:18, Jacob took the stone that he had made his pillow and set it up for a pillar:

a. The stone becoming a pillow signifies that the divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest—cf. Matt. 11:28.

Day 3

b. The pillow becoming a pillar signifies that the Christ whom we have experienced and on whom we rest becomes the material and the support for God's building, God's house—1 Kings 7:21; 1 Tim. 3:15.

2. The pillars of the temple were built of bronze, signifying God's judgment—1 Kings 7:14-15; cf. John 3:14:

a. Those who are useful to God are constantly under God's judgment, realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17.

b. We must judge ourselves as nothing and being only qualified to be crucified; whatever we are, we are by the grace of God, and it is not we who labor but the grace of God—1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7.

Day 4

c. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God's judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-

罪别人、规律别人而不牧养并寻找人—太十六 24，路九 54 ~ 55。

3 殿里柱子的柱顶有“装修的格子网〔如格子架〕和拧成的链索形成的花圈”；这些表征错综复杂的光景，而那些在神建造中作柱子的人，在其中生活并承担责任—王上七 17。

4 柱顶上有百合花和石榴—18 ~ 20 节：

a 百合花表征信靠神的生活，就是凭神之于我们的所是，不凭我们的所是而过生活；铜的意思是“不是我”，百合花的意思是“乃是基督”—歌二 1 ~ 2，太六 28，30，参林后五 4，加二 20。

周 五

b 柱顶花圈上的石榴，表征那作生命的基督之丰富的丰满、丰盛、美丽和彰显—王上七 20，参腓一 19 ~ 21 上。

c 借着格子网的除去和拧成之链索的限制，我们就能过信靠神的单纯、简单生活，彰显基督神圣生命的丰富，为着神在生命里的建造。

六 按属灵的意义说，柱顶的球乃是见证（数字“二”），指明那些将自己置于神的审判（铜）之下，算自己一无所是的人，能完全（数字“十”）承担责任（数字“五”），并在错综复杂的光景中（装修的格子网和拧成的链索），出自复活的过程（柱顶的底座高三肘），彰显神圣生命的丰富（石榴），因为他们不凭自己活，乃凭神活（百合花）。

叁 所罗门，殿的建造者，预表基督；（太十二 42；）户兰，柱子的建造者，（王上

excuse, self-righteousness, condemning others, and regulating others instead of shepherding and seeking them—Matt. 16:24; Luke 9:54-55.

3. On the capitals of the pillars in the temple were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situation in which those who are pillars in God’s building live and bear responsibility—1 Kings 7:17.

4. On the top of the capitals were lilies and pomegranates—vv. 18-20:

a. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S. 2:1-2; Matt. 6:28, 30; cf. 2 Cor. 5:4; Gal. 2:20.

Day 5

b. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—1 Kings 7:20; cf. Phil. 1:19-21a.

c. Through the crossing out of the network and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God’s building in life.

F. In spiritual significance the bowls of the capitals are a testimony (two) indicating that those who place themselves under God’s judgment (bronze), counting themselves as nothing, are able to bear responsibility (five) in full (ten) and express the riches of the divine life (pomegranates) in the midst of a complicated and intermixed situation (the checker work and chain work) out of the process of resurrection (the base of the capitals, three cubits in height) because they do not live by themselves but by God (lilies).

III. Solomon, the builder of the temple, is a type of Christ (Matt. 12:42), and Hiram, the builder of the pillars (1

七 13 ~ 15,) 预表新约中有恩赐的人, 他们成全圣徒, 为着建造基督的身体 (弗四 8, 11 ~ 12, 16) :

- 一 建造的工作不是由所罗门直接完成, 乃是由所罗门借着户兰完成; 这指明基督不是直接建造召会, 乃是借着有恩赐的人建造。
- 二 代下二章十四节说到户兰的母亲是“但支派一个妇人”; 但支派是拜偶像的支派, 使神的百姓绊跌, 从神的道上坠落; (创四九 17;) 户兰的母亲属于但, 这指明户兰的起源和所有的人一样, 是有罪的。(诗五一 5, 参约八 44 上。)
- 三 户兰“是一个寡妇的儿子, 属拿弗他利支派, 他父亲是推罗人, 作铜匠的。户兰满有智慧、悟性、技能, 善于作各样铜工”——王上七 14:
 - 1 户兰成了一个“属拿弗他利支派”的人, (14,) 拿弗他利支派是复活的支派, 也就是变化的支派; (创四九 21;) 这表征我们要成为神建造的一部分, 并有分于这建造的工作, 就需要借着在基督的复活里得重生并变化, (彼前一 3, 林后三 15 ~ 18,) 而从“但支派”转到“拿弗他利支派”。

周 六

- 2 “拿弗他利是被释放的母鹿, 他出嘉美的言语”——创四九 21:
 - a 母鹿乃是在无望的情况里信靠神并因神喜乐的人——哈三 17 ~ 18。
 - b 哈巴谷三章十九节说, “主耶和华是我的力量; 祂使我的脚快如母鹿的蹄, 又使我稳行在高处。”

Kings 7:13-15), is a type of the gifted persons in the New Testament, who perfect the saints for the building up of the Body of Christ (Eph. 4:8, 11-12, 16):

- A. That the work of building was not done by Solomon directly but by Solomon through Hiram indicates that Christ builds up the church not directly but through the gifted persons.
- B. Second Chronicles 2:14 says that Hiram's mother was “a woman of the daughters of Dan”; the tribe of Dan is the tribe of idolatry that caused God's people to stumble and fall from God's way (Gen. 49:17); the fact that Hiram's mother was of Dan indicates that Hiram's origin, like that of all men, was of sin (Psa. 51:5; cf. John 8:44a).
- C. Hiram “was the son of a widow and of the tribe of Naphtali, and his father was a man of Tyre, a bronze worker; and he was full of wisdom and understanding and skill to do all kinds of work in bronze”—1 Kings 7:14:
 1. That Hiram became one who was “of the tribe of Naphtali” (v. 14), the tribe of resurrection, that is, of transformation (Gen. 49:21), signifies that in order to be a part of God's building and participate in its building work, we need to be transferred from the “tribe of Dan” into the “tribe of Naphtali” by being regenerated and transformed in Christ's resurrection (1 Pet. 1:3; 2 Cor. 3:15-18).

Day 6

2. “Naphtali is a hind let loose; / He gives beautiful words”—Gen. 49:21:
 - a. A hind is a person who trusts and rejoices in God in a desperate situation—Hab. 3:17-18.
 - b. Habakkuk 3:19 says, “Jehovah the Lord is my strength; / And He makes my feet like hinds' feet / And will cause me to walk on my high places.”

c 诗篇二十二篇的标题也提到“朝鹿”，这篇诗说到基督在复活里为着产生召会；(22, 来二12, 歌二8~9；) 拿弗他利是母鹿的支派，母鹿表征重生并变化过的人，信靠神，行走在山顶，并活在复活里而过召会生活。

d 拿弗他利是在加利利地，(太四15,) 第一批的使徒都是来自加利利；(徒一11；) 从这些加利利人所出嘉美的言语，就是生命的话，(五20,) 恩典的话，(十四3,) 救恩的话，(十三26,) 智慧的话，(林前十二8,) 知识的话，(8,) 以及建造的话。(徒二十32。)

3 推罗是外邦城市，以商业著称；因此，推罗与撒但是一一结二八12, 16。

4 户兰的父亲是户兰作铜工之技能的源头；然而，他的父亲死了，留下他的母亲(他存在的源头)为寡妇：

a 这表征为着建造召会，就是建造神的居所，我们若要对神有用，就需要取得世俗的学问和技能，但必须让我们的“推罗”父亲(即这些事物的源头)死了。

b 不仅如此，我们的“但”母亲必须“成为寡妇”(与属世的源头分开)，我们也必须属于“拿弗他利支派”，即变化的支派。

c 因此，我们继续保有学问和技能，却不保有其源头；我们的存在(母亲)不再联于我们属世的来源；而且我们乃是在复活里；摩西和使徒保罗是这原则绝佳的榜样。

四 户兰从推罗被带往耶路撒冷，(王上七13~

c. “The hind of the dawn” is also mentioned in the title of Psalm 22, which is on Christ in resurrection for the church (v. 22; Heb. 2:12; S. S. 2:8-9); Naphtali is a tribe of the hind, signifying a regenerated and transformed person who trusts in God, walks on the mountaintops, and lives in resurrection for the church life.

d. Naphtali was in the land of Galilee (Matt. 4:15), and the first group of apostles came from Galilee (Acts 1:11); the beautiful words that came out of these Galileans were the word of life (5:20), the word of grace (14:3), the word of salvation (13:26), the word of wisdom (1 Cor. 12:8), the word of knowledge (v. 8), and the word of building (Acts 20:32).

3. Tyre was a Gentile city noted for its commerce; hence, it was one with Satan—Ezek. 28:12, 16.

4. Hiram’s father was the source of Hiram’s skill in working with bronze; however, his father died, leaving his mother, the source of his existence, a widow:

a. This signifies that in order to be useful to God for the building of the church, God’s dwelling place, we need to acquire the secular learning and skills but must allow our “Tyrian” father, the source of these things, to die.

b. Furthermore, our “Danite” mother must be “widowed” (separated from the worldly source), and we must be of the “tribe of Naphtali,” the tribe of transformation.

c. Thus, we continue to possess the learning and the skills without the source, our existence (mother) is no longer linked to our worldly origin, and we are in resurrection; Moses and the apostle Paul are excellent examples of this principle.

D. Hiram was brought from Tyre to King Solomon in Jerusalem (1 Kings

14,) 就是建造圣殿之地, 到所罗门王那里;
耶路撒冷预表召会:

- 1 今日的所罗门(基督)和神今时的建造, 二者都在召会中。
- 2 因此, 我们要对神的建造有用, 就必须取得世俗的技能, 活在复活里, 并来到正确的立场, 就是召会的立场—启一 10 ~ 11。

肆 今日召会的需要是得主得着柱子和建造柱子的人; 要应付这种需要, 我们都必须向主祷告说, “主, 为着你建造的缘故, 把我作成柱子和建造柱子的人。”

7:13-14), the place where the temple was to be built; Jerusalem typifies the church:

1. Both today's Solomon (Christ) and God's present building are in the church.
2. Thus, in order to be useful to God for His building, we must gain secular skills, live in resurrection, and come to the proper ground, the ground of the church—Rev. 1:10-11.

IV. The need in the church today is for the Lord to gain pillars and pillar builders; in order for this need to be met, we all must pray to the Lord, saying, “Lord, for the sake of Your building, make me a pillar and a pillar builder.”

第二周●周一

晨兴喂养

创二八 18 “雅各清早起来，把所枕的石头立作柱子，浇油在上面。”

启三 12 “得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名（这城就是…新耶路撒冷），并我的新名，都写在他上面。”

雅各的梦是创世记最重要的一点，二十八章十至二十二节揭示神启示中最重要的一件事。神渴望在地上得着一个家，并且祂的心意是要将祂所呼召的人变化成石头，作祂建造的材料。在雅各之梦的记载里，石头（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的项目。石头象征基督是基石、顶石和房角石，为着神的建造（赛二八 16，亚四 7，徒四 10～12）。石头也象征变化过的人，由基督这变化人的元素所构成，成为建造神家的材料（创二 12，太十六 18，约一 42，林前三 12，彼前二 5，启二一 11、18～20）；神的家就是今日的召会（提前三 15），要终极完成于新耶路撒冷，作神和祂所救赎之选民永远的居所（启二一 3、22）（圣经恢复本，创二八 12 注 1）。

信息选读

倘若雅各没有称这石柱为神的家〔创二八 22〕，我们绝不会知道这石柱是为着建造神的家。…但现在我们知道，这石头能成为家。这指明这根石柱要成为一个建筑，就是神的家。

<< WEEK 2 — DAY 1 >>

Morning Nourishment

Gen. 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.

Jacob's dream is a most crucial point in Genesis, and 28:10-22 unveils the most crucial matter in the revelation of God. God desires to have a house on earth, and His intention is to transform His called ones into stones, material for His building. In the account of Jacob's dream, the stone (vv. 11, 18, 22), the pillar (v. 18), the house of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items. The stone symbolizes Christ as the foundation stone, the top stone, and the cornerstone for God's building (Isa. 28:16; Zech. 4:7; Acts 4:10-12). It also symbolizes the transformed man, who has been constituted with Christ as the transforming element to be the material for the building of God's house (Gen. 2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev. 21:11, 18-20), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22). (Gen. 28:12, footnote 1)

Today's Reading

If Jacob had not called this pillar the house of God, we would never realize that the pillar of stone was for the building of God's house....Now we know that this stone can become a house. This indicates that the pillar will become a building, the house of God.

在创世记中有两种柱子—石柱（二八 18，三五 14）和盐柱（十九 26）。你要作哪一种柱子？当然我们都要作石柱。石柱指明有力量的建造。所罗门将两根柱子立在殿廊前头（王上七 21），第一根柱子名叫雅斤，意思是“祂必坚立”；第二根柱子名叫波阿斯，意思是“在祂里面有力量”。石柱不仅指明建造，也指明有力量的建造。盐柱指明羞耻，因为盐柱对神的定旨没有用处。罗得的妻子是神所呼召的一个子民，成了一根羞耻的柱子。她本该是建造的材料，但因着堕落成了羞耻的材料。

虽然雅各在创世记二十八章是个抓夺的人，但我们来到四十八章的时候，看见这个抓夺的人，已经完全变化成为属神的人。这个属神的人就是柱子。就一面说，神的家是用这根柱子建造的。当你进入宇宙中神的殿，你首先看见的就是这个神人，这个以色列，站在神的建筑前。当雅各变化成为以色列以后，他站在神的建筑前，作神家的标示牌（创世记生命读经，一二五三、一二五六页）。

〔在启示录三章十二节〕我们看见，得胜者要成为建造在神殿中的柱子。他既建造在神的建筑里，就“绝不再从那里出去”。这应许要在千年国里得着成就，作得胜者的奖赏。

在十二节，“作”字非常有意义。主说，祂要叫得胜者作柱子。主借着变化我们，就是借着带走我们天然的元素，并以祂神圣的素质来顶替，叫我们作柱子。所以，十二节里“作”的意思，就是将我们构成一样东西，以创造的方式建造我们。在今天的召会生活中，主正在将我们作成、构成神殿中的柱子。主在召会里的工作，乃是将自己作到我们里面，作神圣的水流，带走我们天然的所是，并以祂的本质顶替，使我们借着祂变化的元素逐渐经过过程。因着这变化的工作，我们就成为神殿中的柱子（新约总论第五册，一八五页）。

参读：创世记生命读经，第八十二篇。

In the book of Genesis, there are two kinds of pillars—the pillar of stone (28:18; 35:14) and the pillar of salt (19:26). Which kind of pillar do you want to be? Certainly, we all want to be pillars of stone. The pillar of stone indicates building in strength. Solomon set up two pillars in the porch of the temple (1 Kings 7:21). The first pillar was named Jachin, which means “He shall establish,” and the second was named Boaz, which means “in it is strength.” The pillar of stone not only indicates building, but building in strength. The pillar of salt indicates shame, for a pillar of salt is useless for God’s purpose. Lot’s wife, who was one of God’s called people, became a pillar of shame. She should have been building material, but due to her degradation she became shameful material.

Although in Genesis 28 Jacob was a supplanter, by the time we come to chapter 48 we see that this supplanter has been thoroughly transformed into a man of God. This man of God is the pillar. In a sense, the house of God was built with this pillar. When you enter into the temple of God in the universe, the first thing you see is this God-man, this Israel standing before God’s building. After Jacob was transformed into Israel, he stood in front of God’s building as a signboard of God’s house. (Life-study of Genesis, pp. 1049, 1051-1052)

[In Revelation 3:12] we see that the overcomer will be made a pillar built into the temple of God. Because he is built into God’s building, “he shall by no means go out anymore.” This promise will be fulfilled in the millennial kingdom as a prize to the overcomer.

In Revelation 3:12 the word make is very significant. The Lord says that He will make the overcomer into a pillar. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of make in 3:12 is to constitute us into something, to construct us in a creative way. In the church life today the Lord is making us, constituting us, into pillars in the temple of God. The Lord’s work in the church is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God. (The Conclusion of the New Testament, p. 1215)

Further Reading: Life-study of Genesis, msg. 82

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

启示录三章十二节告诉我们，得胜者要在来世神的殿中作柱子。然而，二十一章二十二节说到来世和永世里的新耶路撒冷：“我未见城内有殿，因主神全能者和羔羊为城的殿。”这里我们看见，在新耶路撒冷里，三一神自己要成为殿。这就是说，得胜者在殿中作柱子，意思就是他们要在三一神里作柱子。这包含与三一神调和，并由祂构成。这是一个奥秘。…甚至在今天的召会生活中，得胜的圣徒也是在三一神里的柱子（新约总论第五册，一八五至一八六页）。

信息选读

在创世记中，关于柱子的思想是见证。雅各与拉班和解之后，他就拿一块石头立作柱子（三一 45），这根柱子乃是见证（51～52）。无疑的，雅各在二十八章立起柱子，他的观念也是见证。在神的灵默示下，他说这见证要成为神的家（殿）〔22〕。旧约的殿对神的确是见证。今天关于召会，原则也是一样。按照提前三章十五节，神的家—召会，乃是柱石。这意思是整体的召会立在地上，向宇宙见证神。

借着让基督作到我们里面，我们就成为建造的材料。作柱子的石头，首先是基督，接着是给我们经历

Morning Nourishment

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.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Revelation 3:12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, Revelation 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” Here we see that in the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery. Even in today’s church life, the overcoming saints are pillars in the Triune God. (The Conclusion of the New Testament, pp. 1215-1216)

Today’s Reading

The thought concerning the pillar in the book of Genesis is that of testimony. After Jacob had arranged a settlement with Laban, he “took a stone and set it up as a pillar” (31:45), and this pillar was a testimony (vv. 51-52). Undoubtedly, when Jacob set up the pillar in chapter 28, his concept was also that of a testimony. Under the inspiration of the Spirit of God, he said that this testimony would be the house of God. The temple in the Old Testament certainly was a testimony to God. The principle is the same with respect to the church today. According to 1 Timothy 3:15, the house of God, which is the church, is the pillar. This means that the church as a whole stands on earth to testify God to the universe.

并作到我们里面的基督。现在这石头不仅是基督，也是在我们里面的基督。基督作到我们里面，我们与祂成为一，这样，我们就成为柱子的建筑材料。…基督作到我们里面的这种工作，是真实的变化。基督的元素加到我们里面，我们就成了建造柱子的材料。

根据创世记二十八章十八节，雅各“把所枕的石头立作柱子”。那根柱子是他用来作过枕头的石头。这石头描绘基督是我们的安息。…雅各拾起一块石头当作枕头〔11〕。多年来我不懂这事的意义，…但我们能照着里面的经历来领会。…我们也许有难处，但我们在里面深处却有把握，有一块坚固的磐石，我们可安息在其上。这块坚固的磐石就是基督那已经作到我们里面的性情、元素。

我们人是用地上的尘土造的（二7）。罗马九章指明我们是泥土器皿，不是石头器皿。如果我是雅各，我会堆一堆泥土安枕在上面。但在神的眼中，泥土永远不能成为我们的安息。我们人的生命，天然人的生命和所是，不能成为我们的安息。无论我们受了多好的教育，得着多高的地位，只要我们里面没有神圣的性情，我们就不过是泥土。这种泥土不能作我们坚固的支持。我们没有一个人寻得安息，直到我们得救的时候。在那一天，一种神圣、属基督的东西，作到我们里面，成了我们里面坚固的支持。这是我们的安息，我们的枕头。我们的枕头就是那已经作到我们里面的神圣元素，基督。当我们行走人生路程的时候，我们突然作了一个梦，在梦中基督自己作到我们里面。基督的性情就是那已经作到我们泥土性情里的磐石。因此，我们有一块可以安枕的磐石（创世记生命读经，一二七〇、一二六五至一二六六、一二六四、一一二一至一一二二页）。

参读：创世记生命读经，第八十三篇。

第二周●周三

By having Christ wrought into our being, we become material for the building. First, the stone for the pillar is Christ. Following this, it is Christ experienced by us and wrought into us. Now this stone is not merely Christ, but Christ within us. Christ is wrought into our being, and we become one with Him. In this way, we become the building material for the pillar. The working of Christ into our being is true transformation. When the element of Christ is added into us, we become the material for the building of the pillar.

According to Genesis 28:18, Jacob “took the stone that he had put under his head, and he set it up as a pillar.” The pillar was the stone he had used for a pillow. This stone depicts Christ as our rest. We have seen that Jacob took a stone and made it his pillow. For years I could not understand the significance of this....After being saved we might have had troubles. Nevertheless, deep within, we had the assurance that there was a solid rock upon which we could rest. This solid rock is the very nature, the very element of Christ, which has been wrought into our being.

As men, we were made from the dust of the ground (2:7). Romans 9 indicates that we are vessels of clay, not of stone. If I had been Jacob, I would have made a pile of clay and rested upon it. In God’s eyes, however, clay can never be our rest. Our human life, our natural human life and being, cannot be our rest. It does not matter how well educated we are nor what position we have. As long as we do not have the divine nature within us, we are merely clay. This clay cannot be our solid support. None of us found rest until we were saved. On that day, something divine, something of Christ, was wrought into us and became the solid support within us. This is our rest, our pillow. Our pillow is the divine element, the very Christ, which has been wrought into our being. As we were taking our human journey, we suddenly had a dream in which Christ Himself was wrought into us. Christ’s nature is the rock which has been wrought into our nature of clay. Hence, we have a rock upon which we can lay our head. (Life-study of Genesis, pp. 1064, 1059, 1058, 932-933)

Further Reading: Life-study of Genesis, msg. 83

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

〔在创世记二十八章，〕雅各梦醒以后，就把〔所枕的〕石头立作柱子（18）。我们所安枕的石头，必须成为建造的材料。在进入召会生活以前，我们不明白这点。但现在我们已进入召会生活，领悟我们所安枕的石头必须成为柱子，也就是说，那块石头必须成为神建造的材料。赞美主，我们已经得救，且在安息中。但神有没有安息？除非我们把所安枕的石头立起来，作为祂建造的柱子，祂就不能有安息。神不会立起这柱子，必须我们来立。我们的枕石必须立作柱子。换句话说，我们对基督的经历必须成为柱子。…在进入召会生活以后，一天又一天，我们把我们对基督的经历立作柱子。它不再只是枕头，乃是柱子。这不仅是我们安息的问题，乃是神的建造为着祂安息的问题（创世记生命读经，一一二三至一一二四页）。

信息选读

在旧约中，殿前的两根柱子，乃是神建造有力的见证。

现在我们来到关键的点—两根柱子是铜造的（王上七 15）。创世记的柱子是石柱，但王上七章的柱子是铜柱。石头指明变化。虽然我们是泥土，却能变化

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

After having the dream, Jacob set up the stone for a pillar (Gen. 28:18). The stone upon which we lay our head must become building material. Before coming into the church life, we could not understand this. But now, having come into the church, we realize that the very stone upon which we lay our head for rest must become a pillar; that is, the stone must become the material for God's building. Praise the Lord that we have been saved and are at rest. But what about God's rest? He cannot have rest until the stone upon which we rest our head has been set up to be a pillar for His building. God will not set up this pillar—we must do it. Our pillow must be set up to be a pillar. In other words, our experience of Christ must become a pillar. After coming into the church life, day by day we are setting up our experience of Christ to be a pillar. It is no longer just a pillow but a pillar. It is not only a matter of our rest; it is a matter of God's building for His rest. (Life-study of Genesis, pp. 933-934)

Today's Reading

The two pillars in front of the temple in the Old Testament were a strong testimony of God's building.

成为石头。但铜象征什么？铜象征神的审判。例如，帐幕门口的祭坛包着铜，指明神的审判（出二七1～2，民十六38～40）。洗濯盆也是铜作的（出三十18）。此外，挂在杆子上的铜蛇（民二一8～9），也见证基督替我们受神审判（约三14）。所以，在预表上，铜总是象征神的审判。那两根柱子是铜造的，清楚指明我们若要作柱子，就必须认识我们是在神审判之下的人。我们不仅该在神的审判之下，也该在我们自己的审判之下。正如保罗在加拉太二章二十节一样，我们必须说，“我已经被钉十字架。我所以被钉，因为在神的经纶中，我一无用处，我只有资格死。”许多弟兄很聪明能干，许多姊妹也很美好，但我们必须认识，实际上我们一无是处，连一文也不值；我们只配死。说“我已经被除去，被定罪，被治死”，就是一种自我审判。你对自己的判断是什么？你必须回答说，“我对自己的判断是一无是处，我已经被钉在十字架上。”…你若自以为有资格作柱子，就已经没有资格了。

在加拉太二章二十节保罗说，“不再是我，乃是基督在我里面活着。”我们也可应用他在林前十五章十节的话，那里说，“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”…保罗似乎说，“无论我今天成了什么人，都是因着神的恩。凭我自己，我一无所是。凭我自己，我绝不能成为使徒或者供应神活话的人。我比别人劳苦，但劳苦的不是我—这是神的恩。”这就是铜的经历（创世记生命读经，一二七〇至一二七一、一二七三至一二七四页）。

参读：创世记生命读经，第八十四篇。

第二周●周四

晨兴喂养

Now we come to a crucial point—the two pillars were made of bronze (1 Kings 7:15). In Genesis the pillar is a pillar of stone, but in 1 Kings 7 the pillars are pillars of bronze. A stone indicates transformation. Although we are clay, we can be transformed into stone. But what does bronze signify? It signifies God's judgment. For example, the altar at the entrance of the tabernacle was covered with bronze indicating God's judgment (Exo. 27:1-2; Num. 16:38-40). The laver was also made of bronze (Exo. 30:18). Furthermore, the serpent of bronze put on a pole (Num. 21:8-9) also testified of Christ's being judged by God on our behalf (John 3:14). Therefore, in typology, bronze always signifies God's judgment. That the two pillars were made of bronze clearly indicates that if we would be a pillar, we must realize that we are those under God's judgment. We should not only be under God's judgment, but also under our own judgment. Like Paul in Galatians 2:20, we must say, "I have been crucified. I have been crucified because I am not good for anything in God's economy. I am only qualified for death." Many brothers are intelligent and capable, and many sisters are quite nice. Nevertheless, we must recognize that actually we are not good at all. We are not even worth a penny. We are only good for death. To say, "I have been put aside, condemned, and put to death," is a type of self-judgment. What is your judgment regarding yourself? You must answer, "My judgment of myself is that I am good for nothing and that I have been crucified." If you think that you are qualified to be a pillar, then you are already disqualified.

In Galatians 2:20 Paul said, "It is no longer I who live, but it is Christ who lives in me." We may also apply his word in 1 Corinthians 15:10, which says, "But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me."...Paul seemed to be saying, "Whatever I am, I am by the grace of God. By myself, I am nothing. By myself, I could never be an apostle or a minister of God's living word. I labored more than the others, but it was not I who labored—it was the grace of God." This is the experience of bronze. (Life-study of Genesis, pp. 1064-1065, 1067)

Further Reading: Life-study of Genesis, msg. 84

太十六 24 “…耶稣…说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

歌二 1～2 “我是沙仑的玫瑰花，是谷中的百合花。我的佳偶在女子中，好象百合花在荆棘中。”

我们的问题是我们不定罪自己，反而表白、称义、称许并原谅自己。我们常说，“这不是我的错，是某某弟兄的错。我总是很谨慎，我没有错。”这就是自我表白。我们表白自己后，又进一步称义并称许自己。我们无须受试验，因为我们已经称许自己。在我们眼中，我们自己没有问题。有时我们犯了错，可能又原谅自己说，“我犯了这个错，因为聚会太长，我太累了。”我们常常为自己找出路！我们有四条出路：自我表白、自我称义、自我称许以及自我原谅。甚至我们犯了错，还是原谅自己。例如，一位姊妹会说，“我字打不好，因为别人有最好的打字机，而分配给我的是最坏的打字机。”已往我有过许多的自我表白、自我称义、自我称许和自我原谅。…我们若天天把这四件事钉在十字架上，在我们的家中就绝不会有争吵（创世记生命读经，一二七八至一二七九页）。

信息选读

王上七章十七节说，“柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，一个柱顶有七个，另一个柱顶也有七个。”装修的格子网和拧成的链索形成的花圈是指什么？我参考了很多译本，发现装修的格子网就象格子架，就是有小方孔的架子，用以支撑葡萄树。另外本节的“装修”、“拧成”都含设计的意思。因此，装修的格子就是格子的设计，拧成的链索就是链索的设计。我们会看见，格子网的设计是为着长百合花。这格子架是为着安置百合花。就一面说，这格子架是托住百合花的网。拧成的链索就象围绕柱顶外面的花圈。

<< WEEK 2 — DAY 4 >>

Morning Nourishment

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

S.S. 2:1-2 I am a rose of Sharon, a lily of the valleys. As a lily among thorns, so is my love among the daughters.

Our problem is that we do not condemn ourselves. Rather, we vindicate, justify, approve, and excuse ourselves. Often we say, “That is not my mistake; it is Brother So-and-so’s mistake. I am always careful. I am not wrong.” This is self-vindication. After we vindicate ourselves, we proceed to justify and approve ourselves. We do not need to be tested, for we have already approved ourselves. In our eyes, there is no problem with ourselves. Sometimes, however, we are caught in a mistake. Then we excuse ourselves, perhaps by saying, “I made that mistake because the meeting was so long and I was tired.” How often we make exits for ourselves! We have four big exits: self-vindication, self-justification, self-approval, and self-excuse. Even when we are caught in a mistake, we still excuse ourselves. For example, a sister may say, “I type poorly because the others have the best typewriters and the worst typewriter is allotted to me.” In the past, I have had a lot of self-vindication, self-justification, self-approval, and self-excuse....If we would daily crucify these four things, there would be no fighting whatever in our homes. (Life-study of Genesis, p. 1071)

Today’s Reading

First Kings 7:17 speaks of “nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.” To what do the nets of checker work and wreaths of chain work refer? After consulting many versions, I discovered that the checker work resembles a trellis, a frame with small square holes that bears a vine. Furthermore, the word work in this verse implies a design. Hence, checker work

因此，柱顶上有装修的格子网，和拧成的链索形成的花圈。…这一切表征什么？…五这数字—柱顶的高度，是指责任，而两倍的五是责任的完全。但为什么这些柱顶上还有装修的格子网和拧成的链索形成的花圈？当我有负担要明白这事的时候，主给我看见，这是错综复杂的情况。柱子在家庭、召会并职事中所背负的担子和责任，总是在错综复杂的情况里。

要在这种复杂的情况里承担责任，我们必须在神里面凭信而活。王上七章十九节说，“廊子里柱子上端的柱顶…刻着百合花。”百合花表征在神里面的信心生活。首先，我们必须定罪自己，认识我们是堕落、无能、不够格，并且一无所有；然后我们必须在神里面凭信活着，不凭我们的所是或我们所能作的活着。我们必须是百合花，凭神之于我们的所是，不凭我们的所是存活（太六 28、30）。我们今天活在地上是在于祂。我们在错综复杂的召会生活中怎能承担责任？在我们自己里面，我们不能作这事；但我们若是在神里面凭信而活就能这样作。不再是我，乃是基督在我里面活着—这就是百合花。不是我承担责任—乃是祂承担责任。我活不是凭自己，乃是凭祂。我尽职事，也不是凭自己，乃是凭祂。…一面我们是被定罪、被审判的铜，另一面我们是活的百合花。铜的意思是“不是我”，百合花的意思是“乃是基督”。那些是百合花的人能说，“我如今所活的生命，是我因信耶稣基督所活的。”（创世记生命读经，一二八〇至一二八三页）

参读：创世记生命读经，第八十七篇。

第二周 ● 周五

晨兴喂养

弗四 11 ~ 12 “祂所赐的，有些是使徒，有些

is a checker design and chain work a chain design. As we shall see, this checker design is for the growth of the lilies. This trellis is the setting for the lilies. In a sense, it is a net to hold the lilies. The chain work is like a wreath encompassing the outside of the capital. Hence, upon the capitals are nets of checker work and wreaths of chain work. What does all this signify? We have seen that the number five, the height of the capitals, denotes responsibility, and that two times five means fullness of responsibility. But why are there also on these capitals nets of checker work and wreaths of chain work? While I was burdened to understand this, the Lord showed me that this is the intermixed and complicated situation. The burden and responsibility borne by the pillars in the family, in the church, and in the ministry is always in a complicated and intermixed situation.

In order to bear the responsibility in this complicated situation, we must live by faith in God. First Kings 7:19 says, “And the capitals that were at the top of the pillars in the portico were of lily work.” The lily signifies a life of faith in God. First, we must condemn ourselves, realizing that we are fallen, incapable, unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28, 30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I, but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it. I live, not by myself but by Him, and I minister, not by myself but by Him. On the one hand, we are the condemned and judged bronze; on the other hand, we are the living lilies. The bronze means “not I,” and the lily means “but Christ.” Those who are lilies can say, “The life that I now live, I live by the faith of Jesus Christ.” (Life-study of Genesis, pp. 1073-1075)

Further Reading: Life-study of Genesis, msg. 87

是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

王上七章二十节说，“两根柱子上的柱顶，在网子旁边的鼓肚上，挨着鼓肚，每一柱顶有二百个石榴，分行环绕。”阿利路亚，二百石榴！每个柱顶周围有突出之物，象肚腹一样；环绕每个柱顶的鼓腹，有两行石榴，每行一百。这指明生命丰富百倍彰显的加倍。你若接触这些每天在错综复杂的情况里担责任的长老，你会看见他们彰显石榴，就是生命的丰富。所有抱怨、不满和找麻烦的电话，至终形成一个满了石榴的突出物。这是何等的奇妙！（创世记生命读经，一二八四至一二八五页）

信息选读

你若读了关于两根柱子的一切记载，会看见球是由格子网、链索、百合花和石榴所组成的。石榴不是在柱顶的底座上，乃是在围绕两球的链索上。格子网罩着球，链索围着球，石榴在链索上，百合花长在格子网上。这些东西合起来就是球。你若在自己经历的光中思考这事，你会看见，借着格子网的除去和链索的限制，你就象百合花一样活着，彰显基督生命的丰富。这是出于复活过程的活见证（创世记生命读经，一二八九页）。

按属灵的意义说，柱顶的球乃是见证（数字“二”），指明那些将自己置于神的审判（铜）之下，算自己一无所是的人，能完全（数字“十”）承担责任（数字“五”），并在错综复杂的光景中（装修的格子网和拧成的链索），出自复活的过程（柱顶的底

<< WEEK 2 — DAY 5 >>

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

First Kings 7:20 says, “So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.” Hallelujah for the two hundred pomegranates! Around each capital was a projection, like a bulge. Encompassing the projection on each capital were two rows of a hundred pomegranates each. This indicates two times of a hundredfold expression of the riches of life. If you contact these elders who daily bear the responsibility in the intermixed and complicated situation, you will see that they express pomegranates, the riches of life. All the complaints, dissatisfactions, and troubling telephone calls eventually form a projection full of pomegranates. How wonderful this is! (Life-study of Genesis, p. 1076)

Today's Reading

If you read all the portions concerning the two pillars, you will realize that the bowls are composed of the network, the chain work, the lilies, and the pomegranates. The pomegranates are not on the base of the capital but on the chain work surrounding the bowls. The network covers the bowls, the chain work surrounds the bowls, the pomegranates are upon the chain work, and the lily grows upon the network. All these things together are the bowl. If you consider this in the light of your experience, you will realize that through the crossing out by the network and the restriction of the chain work, you live as a lily to express the riches of the life of Christ. This is a living testimony coming out of the process of resurrection. (Life-study of Genesis, p. 1082)

座高三肘），彰显神圣生命的丰富（石榴），因为他们不凭自己活，乃凭神活（百合花）（圣经恢复本，王上七 16 注 1）。

殿的柱子是由所罗门借着户兰建造的。户兰是作铜匠的，满有智慧、悟性、技能，善于作各样铜工（王上七 14）。在旧约中很多东西，就如帐幕和殿，都是影儿，预表。我们需要知道这一切预表的实现。所罗门是基督的预表，户兰是新约中有恩赐之人的预表。无疑的，使徒保罗是有恩赐的人；他是新约的户兰。…〔在以弗所四章十一至十二节，〕有恩赐的人是元首赐给身体的，为要成全圣徒。柱子不是所罗门直接建造的，乃是所罗门借着户兰建造的；这指明今天基督建造柱子不是直接的，乃是借着有恩赐的人。因此我们必须把自己交在有恩赐的人手中，就象铜在户兰有技能且有恩赐的手中一样（创世记生命读经，一二六九至一二七〇页）。

代下二章十四节…说到户兰的母亲是“但支派一个妇人”。但支派是拜偶像的支派，使神的百姓绊跌，从神的道上坠落（创四九 17 与注）。户兰的母亲属于但，这指明户兰的起源和所有的人一样，是有罪的（诗五一 5，参约八 44 上）。户兰成了一个“属拿弗他利支派”的人〔王上七 14〕，拿弗他利支派是复活的支派，也就是变化的支派（创四九 21 与注）；这表征我们要成为神建造的一部分，并有分于这建造的工作，就需要借着在基督的复活里得重生并变化（彼前一 3，林后三 18），而从“但支派”转到“拿弗他利支派”（圣经恢复本，王上七 14 注 1）。

参读：创世记生命读经，第八十五至八十六篇。

In spiritual significance the bowls of the capitals are a testimony (two) indicating that those who place themselves under God's judgment (bronze), counting themselves as nothing, are able to bear responsibility (five) in full (ten) and express the riches of the divine life (pomegranates) in the midst of a complicated and intermixed situation (the checker work and chain work) out of the process of resurrection (the base of the capitals, three cubits in height) because they do not live by themselves but by God (lilies). (1 Kings 7:16, footnote 1)

The pillars of the temple were built by Solomon through Hiram, "a bronze worker" who was "full of wisdom and understanding and skill to do all kinds of work in bronze" (1 Kings 7:14). Much of what is found in the Old Testament, such as the tabernacle and the temple, is a shadow, a type. We need to know the fulfillment of all these types. Solomon was a type of Christ, and Hiram was a type of the gifted person in the New Testament. Undoubtedly, the apostle Paul was a gifted person; he was the New Testament Hiram....[In Ephesians 4:11 and 12] the gifted persons are given by the Head to the Body to perfect the saints. That the pillars were not built by Solomon directly but by Solomon through Hiram indicates that today Christ does not build up the pillars directly but through the gifted persons. Thus, we must submit to the hands of the gifted persons, just as the bronze was subject to the skilled and gifted hands of Hiram. (Life-study of Genesis, pp. 1063-1064)

Second Chronicles 2:14...says that Hiram's mother was "a woman of the daughters of Dan." The tribe of Dan is the tribe of idolatry that caused God's people to stumble and fall from God's way (Gen. 49:17 and footnote). The fact that Hiram's mother was of Dan indicates that Hiram's origin, like that of all men, was of sin (Psa. 51:5; cf. John 8:44a). That Hiram became one who was "of the tribe of Naphtali," the tribe of resurrection, that is, of transformation (Gen. 49:21 and footnote), signifies that in order to be a part of God's building and participate in its building work, we need to be transferred from the "tribe of Dan" into the "tribe of Naphtali" by being regenerated and transformed in Christ's resurrection (1 Pet. 1:3; 2 Cor. 3:18). (1 Kings 7:14, footnote 1)

Further Reading: Life-study of Genesis, msgs. 85-86

第二周●周六

晨兴喂养

创四九 21 “拿弗他利是被释放的母鹿，他出嘉美的言语。

哈三 19 “主耶和华是我的力量；祂使我的脚快如母鹿的蹄，又使我稳行在高处。…”

在创世记四十九章二十一节雅各…很嘉许地说到拿弗他利。母鹿似乎与嘉美的言语无关。但我们不可照着天然的心思来明白圣经；我们必须照着圣经来明白圣经。

母鹿表征在无望的情况里信靠神的人。…那些在无望的情况里，一切供应的源头都断绝时，信靠神，并在神里面喜乐的人，就是母鹿。

哈巴谷三章十九节说，“主耶和华是我的力量；祂使我的脚快如母鹿的蹄，又使我稳行在高处。”那些信靠神的人，不是行在谷中，乃是行在山顶。你在无望的情况里若不知道如何信靠神，那时你会在谷中爬，你绝不会行走并跳跃在山上。只有那些在无望的情况里信靠神的人，能跳跃在山顶上（创世记生命读经，一三〇六至一三〇七页）。

信息选读

诗篇二十二篇的标题也提到鹿，那里说，“调用朝鹿。”这篇诗说到经过钉死，在复活里的基督。…在旧约中，母鹿不仅是指信靠神并行走在山顶上的人，也是指为着神的会众，为着召会生活而活在复活里的人。

拿弗他利也出嘉美的言语。拿弗他利是在加利利地（太四 15）。第一批的使徒都是来自加利利，行传一

<< WEEK 2 — DAY 6 >>

Morning Nourishment

Gen. 49:21 Naphtali is a hind let loose; he gives beautiful words.

Hab. 3:19 Jehovah the Lord is my strength; and He makes my feet like hinds' feet and will cause me to walk on my high places...

In Genesis 49:21 Jacob spoke of Naphtali with high favor. A hind does not seem to be related to beautiful words. But we must not understand the Bible according to our natural mind; we must understand the Bible according to the Bible.

A hind signifies a person who trusts in God in a desperate situation...Those who trust in God and rejoice in God in the midst of a desperate situation, a situation in which every source of supply is cut off, are hinds.

Habakkuk 3:19 says, “Jehovah the Lord is my strength; / And He makes my feet like hinds' feet / And will cause me to walk on my high places.” Those who trust in God walk, not in the valleys, but upon the tops of the mountains. If you do not know how to exercise faith in God when you are in a desperate situation, at that time you will creep in the valleys. You will never walk and skip upon the mountains. Only those who trust in God when they are in a desperate situation can leap upon the mountaintops. (Life-study of Genesis, pp. 1096-1097)

Today's Reading

The hind is also mentioned in the title of Psalm 22, which says, “According to the hind of the dawn.” This psalm is about Christ in resurrection through crucifixion...In the Old Testament the hind refers not only to a person who trusts in God and walks upon the mountaintops, but also to one who lives in resurrection for God's assembly, for the church life.

Naphtali also gives beautiful words. Naphtali was in the land of Galilee (Matt. 4:15). All the first group of apostles came from Galilee, and in Acts 1:11 they were

章十一节称他们为“加利利人”。从这些加利利人，就是拿弗他利人，说出嘉美的言语，就是福音的传扬。在新约中，我们看见从这些加利利人说出生命的话（五20），恩典的话（十四3），救恩的话（十三26），智慧的话（林前十二8），知识的话（8），以及建造的话（徒二十32）（创世记生命读经，一三〇八至一三〇九页）。

推罗是外邦城市，以商业著称；因此，推罗与撒但是一（结二八12、16）。户兰的父亲是户兰作铜工之技能的源头。然而，他的父亲死了，留下他的母亲（他存在的源头）为寡妇。这表征为着建造召会，就是建造神的居所，我们若要对神有用，就需要取得世俗的学问和技能，但必须让我们的“推罗”父亲（即这些事物的源头）死了。不仅如此，我们的“但”母亲必须“成为寡妇”（与属世的源头分开），我们也必须属于“拿弗他利支派”，即变化的支派。因此，我们继续保有学问和技能，却不保有其源头；我们的存在（母亲）不再联于我们属世的来源；而且我们乃是在复活里。摩西和使徒保罗是这原则绝佳的榜样（圣经恢复本，王上七14注2）。

户兰从推罗被带往耶路撒冷，就是建造圣殿之地，到所罗门王那里（王上七13~14）。耶路撒冷预表召会。今日的所罗门（基督）和神今时的建造，二者都在召会中。因此，我们要对神的建造有用，就必须取得世俗的技能，活在复活里，并来到正确的立场，就是召会的立场（王上七14注3）。

历史记载，摩西和保罗在神的手中大有用处。他们不仅是柱子，也是建造柱子的人。这是今日召会的需要。要应付这种需要，我们都必须向主祷告说，“主，为着你建造的缘故，把我作成柱子和建造柱子的人。”（创世记生命读经，一三三二页）

参读：创世记生命读经，第八十八篇；为主惜取少年时，第三章。

addressed as “men of Galilee.” Out from these Galileans, people of Naphtali, came beautiful words, that is, the preaching of the gospel. In the New Testament we see that the word which came out of these Galileans was the word of life (Acts 5:20), the word of grace (14:3), the word of salvation (13:26), the word of wisdom (1 Cor. 12:8), the word of knowledge (v. 8), and the word of building (Acts 20:32). (Life-study of Genesis, pp. 1097-1098)

Tyre was a Gentile city noted for its commerce; hence, it was one with Satan (Ezek. 28:12, 16). Hiram's father was the source of Hiram's skill in working with bronze. However, his father died, leaving his mother, the source of his existence, a widow. This signifies that in order to be useful to God for the building of the church, God's dwelling place, we need to acquire the secular learning and skills but must allow our “Tyrian” father, the source of these things, to die. Furthermore, our “Danite” mother must be “widowed” (separated from the worldly source), and we must be of the “tribe of Naphtali,” the tribe of transformation. Thus, we continue to possess the learning and the skills without the source, our existence (mother) is no longer linked to our worldly origin, and we are in resurrection. Moses and the apostle Paul are excellent examples of this principle. (1 Kings 7:14, footnote 2)

Hiram was brought from Tyre to King Solomon in Jerusalem (vv. 13-14), the place where the temple was to be built. Jerusalem typifies the church. Both today's Solomon (Christ) and God's present building are in the church. Thus, in order to be useful to God for His building, we must gain secular skills, live in resurrection, and come to the proper ground, the ground of the church. (1 Kings 7:14, footnote 3)

History records that Moses and Paul were more than useful in the hands of God. They were not only pillars; they were also pillar builders. This is the need in the church today. In order for this need to be met, we all must pray to the Lord, saying, “Lord, for the sake of Your building, make me a pillar and a pillar builder.” (Life-study of Genesis, pp. 1117-1118)

Further Reading: Life-study of Genesis, msg. 88; The Builder of the Pillars (booklet)

第二周诗歌

WEEK 2 — HYMN

爱的召会—非拉铁非

补 539

F 大调

(启示录三章七至十三节)(英1275)

4/4

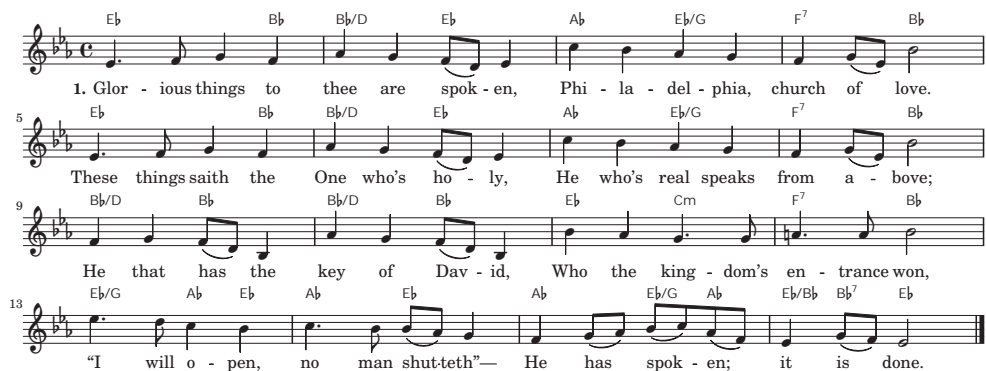
1 . 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |
 一 爱 的 召 会—非 拉 铁 非, 请 听 荣 耀 的 事 实;
 1 . 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |
 天 上 圣 别、真 实 的 主, 述 说 关 于 你 的 事。
 2 3 2 7̣ 5 | 4 3 2 7̣ 5 | 5 4 3 . 3 | #4 . 4 5 - |
 国 度 之 门 由 祂 掌 管, 大 卫 钥 匙 祂 手 持;
 1̣ . 7̣ 6 5 | 6 . 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||
 “我 已 开 门, 无 人 能 关”—祂 话 既 出 必 如 是。

- 二 阿利路亚!非拉铁非, 行为、工作主悦纳;
 看哪,主赐敞开的门, 无人比你更通达。
 因你稍微有点能力, 也曾持守祂活话;
 未曾否认祂的圣名, 忠信见证殊可嘉。
- 三 蒙爱召会,非拉铁非, 忍耐的话既遵守,
 主必保守,免你经过 全地试炼的时候。
 你的仇敌终必俯伏, 知主爱你到永久;
 “我必快来,你要持守, 免得冠冕被夺走。”
- 四 阿利路亚!得胜信徒 必定从主得奖赏;
 在神殿中,不再出去, 作为柱子显坚固。
 神的圣名、主的新名、 圣城之名写身上;
 三一之神与人联结, 互住、调和显辉煌。
- 五 耶路撒冷从天而降, 神圣新城何荣耀;
 珍珠之门、碧玉城墙, 珍贵材料同建造。
 非拉铁非—弟兄相爱— 得胜新妇主所要;
 众召会中,凡有耳者, 当听那灵在呼召!

Glorious things to thee are spoken

The Church — Philadelphia

1275



1. Glor - ious things to thee are spok - en, Phi - la - del - phia, church of love.
 These things saith the One who's ho - ly, He who's real speaks from a - bove;
 He that has the key of Dav - id, Who the king - dom's en - trance won,
 "I will o - pen, no man shut-teth"— He has spok - en; it is done.

2. Hallelujah, Philadelphia,
 Thine are works that please the Lord.
 Strength thou hast, though just a little
 And hast kept His living Word.
 Thou His holy name denied not,
 But confessed it here below—
 Lo, a door is set before thee,
 Through which none but thee can go.
3. Thou, beloved Philadelphia,
 Dost His Word of patience keep.
 From the hour of trial He'll save thee,
 Which o'er all the world shall sweep.
 Troublers too shall know He loves thee;
 They to thee must then bow down.
 "Hold thou fast, for I come quickly,
 That no man may take thy crown."
4. Hallelujah, overcomers,
 "In the temple of My God,
 I will build them in as pillars,
 Nevermore to go abroad."
 God's own name is written on them
 And the new name of the Lord.
 With the triune God they're blended;
 They're the city of our God.
5. Hallelujah, out of heaven,
 Comes the New Jerusalem:
 Gates of pearl and walls of jasper,
 Mingled with each precious gem.
 Philadelphia, Philadelphia,
 Has become His Bride so dear.
 Now the Spirit in the churches
 Speaks to all who have an ear.

第三篇

为着身体生活 照着灵而行以活基督

读经：加二 20，弗三 17 上，腓一 21 上，罗八 4，十二 4～5

纲要

周一、周二

壹 我们需要在召会中并为着召会生活而活基督—加一 2，15～16，二 20，四 19：

一 圣经的中心思想乃是：神渴望我们活基督，为着建造基督的身体—腓一 21 上，弗四 12，16：

- 1 活基督该是我们基督徒生活主要的目标。
- 2 整本圣经神圣启示的最高点，高峰，乃是活基督。

二 新约中有四处主要的经节启示活基督这事—约六 57，十四 19，加二 20，腓一 21 上。

三 基督徒的生活乃是基督的信徒活基督的生活—21 节上。

四 我们首要关切的，不该是任何外面的事，而是我们在活自己还是活基督—加二 20：

- 1 我们常受外在的事打岔，就如我们的工作或地方召会的难处。
- 2 事实上，这类难处主要是由于缺少活基督。
- 3 当我们活基督时，最能照料召会。

Message Three

Living Christ by Walking according to the Spirit for the Body Life

Scripture Reading: Gal. 2:20; Eph. 3:17a; Phil. 1:21a; Rom. 8:4; 12:4-5

OUTLINE

Day 1 & Day 2

I. We need to live Christ in and for the church life—Gal. 1:2, 15-16; 2:20; 4:19:

A. The central thought of the Bible is that God desires us to live Christ for the building up of the Body of Christ—Phil. 1:21a; Eph. 4:12, 16:

1. The main point of our Christian life is to live Christ.
2. The climax, the highest point, of the divine revelation in the entire Bible is to live Christ.

B. In the New Testament there are four main verses that reveal the matter of living Christ—John 6:57; 14:19; Gal. 2:20; Phil. 1:21a.

C. The Christian life is the life in which the believers of Christ live Him—v. 21a.

D. Our primary concern should not be anything outward but whether we are living the self or living Christ—Gal. 2:20:

1. We are often distracted by outward things, such as our work or the problems in the local churches.
2. Actually, such problems are mainly due to a lack of living Christ.
3. When we are living Christ, we are best able to care for the church.

五 我们若要活基督，就必须接受祂作我们的人位，并且与祂成为一个人位—弗三 17 上，加二 20：

1 祂与我们必须实际地成为一—林前六 17。

2 活基督乃是活一个人位；我们应该过一种生活，这种生活就是基督自己。

六 我们应该全神贯注于活基督这件事，只在意活基督，不该让任何事物打岔我们，使我们失去对基督直接、亲身的经历—加二 20，腓三 9～12。

七 活基督需要我们爱祂到至极—可十二 30：

1 活基督的秘诀之一，乃是一再地告诉主我们爱祂—林前二 9。

2 我们若不爱基督，就不能活祂。

八 活基督的意思是，当基督活着，我们这些信入祂，现今在祂里面的人也活着—约十四 19：

1 我们活在基督的生活里，基督活在我们的生活里。

2 我们若活在祂的生活里，祂的生活也必定在我们的生活里—加二 20。

周 三

贰 活基督实际的路就是照着灵而行—腓一 21 上，罗八 4：

一 我们需要全心注意照着灵而行以活基督。

二 罗马八章四节中的“行”，原文指我们在生活中一般的行事，包括我们的思想、说话、行事并行动。

三 四节这里的灵是我们人重生的灵，由那灵内住并与那灵调和；这与林前六章十七节相符：

E. If we would live Christ, we must take Him as our person and be one person with Him—Eph. 3:17a; Gal. 2:20:

1. He and we must be one in a practical way—1 Cor. 6:17.

2. To live Christ is to live a person; we should live a life that is Christ Himself.

F. We should focus our whole attention on living Christ and care only to live Christ, not allowing anything to distract us from the direct, personal experience of Christ—Gal. 2:20; Phil. 3:9-12.

G. Living Christ requires that we love Him to the uttermost—Mark 12:30:

1. Part of the secret of living Christ is telling the Lord again and again that we love Him—1 Cor. 2:9.

2. If we do not love the Lord, we cannot live Him.

H. To live Christ means that when Christ lives, we who believe into Him and who are in Him also live—John 14:19:

1. We live in Christ's living, and He lives in our living.

2. If we live in His living, His living will also be in our living—Gal. 2:20.

Day 3

II. The practical way to live Christ is to walk according to the spirit—Phil. 1:21a; Rom. 8:4:

A. We need to pay our full attention to walking according to the spirit in order to live Christ.

B. The word walk in Romans 8:4 denotes the general walk in our living, including how we think, speak, act, and move.

C. The spirit in verse 4 is the regenerated human spirit indwelt by and mingled with the Spirit; this corresponds to 1 Corinthians 6:17:

- 1 基督作为那灵在我们的灵里，我们与祂是一灵—17 节。
- 2 因此，我们有一个调和的灵—我们人的灵与神圣的灵调和。

四 圣经最终只向我们要求一件事，就是要我们照着调和的灵而行—罗八 4:

- 1 一切的关键都在于祂这位奇妙的灵，在我们这重生的灵里，与我们的灵成为一灵—约三 6。
- 2 照着灵而行乃是在我们的日常生活中，照着灵作一切事—罗八 4。
- 3 活在灵中乃是让基督充满、浸透我们，直到祂浸润我们全人，就从我们彰显出来—弗三 17 上。
- 4 约翰十五章四至五节中的互住，就是照着灵而行的实行。
- 5 当我们照着灵而行，就自然地背十字架—太十六 24。
- 6 所有发生在我们身上的事，试证我们到底是照着灵而行，还是在肉体里行—罗八 4 ~ 5。
- 7 最能闭撒但口的，就是照着灵而行—启十二 11。

五 我们需要从天上来的清楚景象，好看见主所要的乃是一班照着灵而行的人。

六 领头者首要关切的，应该是帮助众圣徒在日常生活中照着灵而行以活基督—罗八 4。

周 四

七 我们在日常生活中不照着灵而行的时候，就是照着肉体而行—5 ~ 6 节:

- 1 根据罗马八章，凡不是照着灵的，就是照着肉体。

1. Christ as the Spirit is in our spirit, and we are one spirit with Him—v. 17.
2. Therefore, we have a mingled spirit—our human spirit mingled with the divine Spirit.

D. Ultimately, the Bible requires only one thing of us—that we walk according to the mingled spirit—Rom. 8:4:

1. The key to everything is found in the wonderful Spirit who is in our regenerated spirit and who has become one spirit with our spirit—John 3:6.
2. To walk in the spirit is to do everything in our daily life according to the spirit—Rom. 8:4.
3. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 3:17a.
4. The mutual abiding in John 15:4-5 is the practice of walking according to the spirit.
5. When we walk according to the spirit, we spontaneously bear the cross—Matt. 16:24.
6. All the things that happen to us test whether we are walking according to the spirit or the flesh—Rom. 8:4-5.
7. The best way to silence Satan is to walk according to the spirit—Rev. 12:11.

E. We need a clear view from the heavens to see that what the Lord wants is a group of people who walk according to the spirit.

F. The primary concern of the leading ones should be to help the saints to live Christ by walking according to the spirit in their daily life—Rom. 8:4.

Day 4

G. When we are not walking according to the spirit in our daily life, we are walking according to the flesh—vv. 5-6:

1. According to Romans 8, anything that is not according to the spirit is

2 我们的生活只有两个源头和两种光景—灵与肉体。

八 基督徒生活的其他方面，就如传福音，应该是我们照着灵而行的结果—4 节：

1 如果我们终日操练不住地照着灵而行，这种生活会自然产生其他的一切。

2 我们的传福音和牧养该是我们照着灵而行的结果—太二四 14，约二一 15 ~ 17。

九 我们首要关切的不该是如何作事，反之，我们需要看见，神要得着一班人照着灵而行以活基督—罗八 4。

十 我们若要在聚会中展览基督，就必须在日常生活中照着灵而行，以得着基督—林前十四 26，腓三 8，12，罗八 4。

周 五

十一 领头者首先需要在日常生活中照着灵而行，并且帮助其他圣徒进入这种生活—4 节，腓三 17，来十三 7：

1 领头者需要进入照着灵而行的实际实行。

2 他们需要帮助人用照着灵而行的个人日常生活，来平衡他们对主团体的享受—腓三 17。

十二 不住的祷告是照着灵而行的路—帖前五 17：

1 照着灵而行的路是不住的祷告，如同我们不住的呼吸；照着灵而行是我们属灵的呼吸。

according to the flesh.

2. There are only two sources and two conditions of our daily living—the spirit and the flesh.

H. Other aspects of our Christian life, such as preaching the gospel, should be the result of walking according to the spirit—v. 4:

1. If we practice to continually walk according to the spirit throughout the day, everything else will spontaneously issue forth.

2. Our gospel preaching and shepherding should be the issue of our walking according to the spirit—Matt. 24:14; John 21:15-17.

I. Our primary concern should not be how to do things but to see that God wants a people who live Christ by walking according to the spirit—Rom. 8:4.

J. In order to exhibit Christ in the meetings, we must gain Christ in our daily life by walking according to the spirit—1 Cor. 14:26; Phil. 3:8, 12; Rom. 8:4.

Day 5

K. The leading ones primarily need to walk according to the spirit in their daily life and help other saints to enter into this kind of living—v. 4; Phil. 3:17; Heb. 13:7:

1. The leading ones need to enter into the actual practice of walking according to the spirit.

2. They need to help others to balance their corporate enjoyment of the Lord with a personal daily life of walking according to the spirit—Phil. 3:17.

L. Unceasing prayer is the way to walk according to the spirit—1 Thes. 5:17:

1. The way to walk according to the spirit is to pray unceasingly, just as we breathe unceasingly; our walking according to the spirit is our spiritual breathing.

2 我们能借着常常的、不住的、时时的祷告，照着灵而行一路十八 1。

周 六

叁 我们越照着灵而行，三一神就越活在我们里面，使我们能为着身体生活而活祂—罗八 4，十二 4～5：

一 当我们每日并时时照着灵而行，三一神作为那灵就有机会安家、安顿在我们里面，并据有、占有我们全人—弗三 17 上：

1 我们需要照着调和的灵而行，让三一神内住于我们，在我们里面安家，完全占有我们全人，借此我们就活三一神—加四 19，罗八 4。

2 我们所需要作的就是活三一神，其余的事都是我们活三一神的自然结果—约十四 19～20，十五 4～5。

二 罗马八章启示三一神活在我们里面，使我们得以活祂；这应该是我们基督徒生活的中心点。

三 罗马十二章里基督的身体，来自于八章中照着灵而行的经历：

1 基督身体的所有肢体都该是照着灵而行的人—十二 4～5，八 4。

2 原则上，倘若我们没有照着灵而行，就不可能在实行上有基督的身体；身体生活因着属肉体的行事而被废掉了。

3 所有的信徒都是基督身体上的肢体，但身体的实行有赖于信徒的行事。

4 我们若真照着灵而行，就会自然在身体生活里—4 节，十二 4～5。

2. We can walk according to the spirit by consistent, unceasing, moment-by-moment prayer—Luke 18:1.

Day 6

III. The more we walk according to the spirit, the more the Triune God will live in us so that we may live Him for the Body life—Rom. 8:4; 12:4-5:

A. When we walk according to the spirit daily and moment by moment, the Triune God as the Spirit will have the opportunity to make His home in us, settle down in us, and take possession of and occupy our entire being—Eph. 3:17a:

1. We need to live the Triune God by allowing Him to indwell us, make His home in us, and take full possession of our being by our walking according to the mingled spirit—Gal. 4:19; Rom. 8:4.

2. All we need to do is to live the Triune God; everything else will be a spontaneous issue of our living the Triune God—John 14:19-20; 15:4-5.

B. Romans 8 reveals that the Triune God lives in us so that we may live Him; this should be the focus of our Christian life.

C. The Body of Christ in Romans 12 issues from the experience of walking according to the spirit in Romans 8:

1. All the members of the Body of Christ should be persons who walk according to the spirit—12:4-5; 8:4.

2. In principle, if we do not walk according to the spirit, we cannot practically have the Body of Christ; the Body life is annulled by a fleshly walk.

3. All the believers are members of the Body, but the practicality of the Body depends on the believers' walk.

4. If we truly walk according to the spirit, we will spontaneously be in the Body life—v. 4; 12:4-5.

四 我们要看见一件事—主恢复的目标是要恢复基督，祂是三一神的具体化身，作我们的生命；祂也是那灵活在我们里面，使我们成为祂活的肢体，使祂的身体得以建造起来—西二9，三4，林前十五45下，加二20，弗四16。

D. We need to see one thing—that the goal of the Lord's recovery is to recover Christ, who is the embodiment of the Triune God to be our life and who is the Spirit to live within us and make us His living members so that His Body will be built up—Col. 2:9; 3:4; 1 Cor. 15:45b; Gal. 2:20; Eph. 4:16.

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

腓一 21 “因为在我，活着就是基督，死了就有益处。”

保罗的生活就是活基督。我们若要活基督，就必须接受祂作我们的人位，并且与祂成为一个人位。祂与我们必须实际地成为一。在加拉太二章二十节保罗宣告说，“乃是基督在我里面活着。”对保罗来说，这不只是一个道理，更是一个事实。基督在我们里面活着，对我们也该是真实的。不仅如此，我们应该住在祂里面，并让祂住在我们里面。

活基督不只是过圣别的生活或是活出圣别，活基督乃是活一个人位。我们应该单单活基督。我们应该过一种生活，这种生活就是基督自己。我们在基督徒生活中，常常仍是活我们天然的生命，并没有活基督。活基督就是让基督自己从我们里面活出来。

我们要活基督，就必须接受祂作我们的人位和生命。我们每天早晨都该祷告说，“主，感谢你赐给我新的一天来操练活你。主，我靠自己作不到。求你提醒我要活你，并赐我所需的恩典。”…我们不该关心圣别、属灵或得胜这些事的本身，我们也不该在意天然的美德或属性。反之，我们应该全神贯注于活基督这件事，只在意活基督，好叫祂在我们身上显大（新约总论第十二册，五至六页）。

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

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

Paul's life was to live Christ. If we would live Christ, we must take Him as our person and be one person with Him. He and we must be one in a practical way. In Galatians 2:20 Paul declares, "It is Christ who lives in me." For Paul, this was not a mere doctrine; it was a fact. It should also be real to us that Christ lives in us. Furthermore, we should abide in Him and allow Him to abide in us.

To live Christ is not merely to have a holy life or to live holiness. To live Christ is to live a person. We should simply live Christ. We should live a life that is Christ Himself. In our Christian life, quite often we are still the ones living our natural life. We are not living Christ. To live Christ is to let Christ Himself live from within us.

In order to live Christ, we must take Him as our person and as our life. Every morning we should pray, "Lord, I thank You for another day to practice living You. Lord, in myself I cannot do this. I ask You to remind me to live You and grant me the grace that I need for this."...We should not care for holiness, spirituality, or victory as things in themselves, and we should not care for our natural virtues or attributes. Instead, we should focus our whole attention on living Christ and care only to live Christ so that He might be magnified in us. (The Conclusion of the New Testament, pp. 3482-3483)

圣经的中心思想乃是：神渴望我们活基督，为着基督身体的建造。我们基督徒生活的要点乃是活基督。活基督该是我们主要的目标；我们基督徒生活的一切困扰，都来自我们不活基督。我们既领悟祂是我们灵里赐生命的灵，就需要操练活基督，直到我们习惯活基督。

整本圣经神圣启示的最高点，高峰，乃是活基督。我们要活基督，就必须操练与祂成为一灵；我们要操练与祂成为一灵，就必须操练我们的灵不住地祷告。我们若从灵里不住地祷告说，“主，求你活在我里面；主，求你从我活出”，我们就会建立习惯，不活自己，乃活基督；这样，我们就会习惯活基督。活基督的习惯就是祷告的习惯。我们若没有不住地祷告，就不能活基督。我们唯有借着这种持续的祷告，这种呼吸的祷告，才能自然而然地活基督。我们要过这种祷告的生活，就必须做醒祷告，时时在灵里祷告，在各样的祷告、祈求上做醒，并坚定持续地祷告（太二六41，弗六18，西四2）。此外，我们祷告的根基乃是我们向主的爱。因为我们爱主并寻求主，所以我们喜欢接触祂，向祂祷告，呼求祂。活基督的秘诀之一，乃是一再地告诉主我们爱祂。

活基督需要我们爱祂到至极。当我们从事日常的活动，我们的生活不该是这些活动，乃该是基督。我们的心思该专注于基督，但这种心思的专注，在于我们对基督的爱。这就是新约吩咐我们要爱基督的原因（可十二30，启二4~5，约十四23，二一15~17，彼前一8）。我们若不爱基督，就不能活祂；爱祂是将我们全人专注于祂最好的路。…我们需要被基督吸引到这个地步，甚至在梦中也活基督（新约总论第十二册，九至一〇页）。

参读：新约总论，第三百四十六篇；基督徒的生活，第一篇；腓立比书生命读经，第六篇。

The central thought of the Bible is that God desires us to live Christ for the building up of the Body of Christ. The main point of our Christian life is to live Christ. To live Christ should be our primary goal; all the troubles in our Christian life come because of our not living Christ. We need to practice to live Christ, realizing that He is the life-giving Spirit in our spirit, until we live Christ habitually.

The climax, the highest point, of the divine revelation in the entire Bible is to live Christ. In order to live Christ, we must practice being one spirit with Him, and in order to practice being one spirit with Him, we must exercise our spirit to pray unceasingly. If we pray unceasingly from our spirit, “Lord, live in me; Lord, live through me,” we will build up a habit of not living our self but Christ; then we will live Christ habitually. The habit of living Christ is the habit of prayer. Apart from unceasingly praying, we cannot live Christ. It is only by such continual prayer, such breathing prayer, that we can live Christ spontaneously. In order to have such a prayer life, we must watch and pray, praying at every time in spirit, watching unto prayer in all petition, and persevering in prayer (Matt. 26:41; Eph. 6:18; Col. 4:2). Moreover, the foundation for us to pray is our love for the Lord. Because we love the Lord and seek Him, we like to contact Him, pray to Him, and call upon Him. Part of the secret of living Christ is telling the Lord again and again that we love Him.

Living Christ requires that we love Him to the uttermost. As we are engaged in our daily activities, our living should not be those activities but Christ. Our mind should be concentrated on Christ, but the concentration of our mind on Christ depends upon our love for Christ. This is the reason that the New Testament charges us to love Christ (Mark 12:30; Rev. 2:4-5; John 14:23; 21:15-17; 1 Pet. 1:8). If we do not love Christ, we cannot live Him; loving Him is the best way to concentrate our entire being on Him....We need Christ to captivate us to an extent that even in our dreams we would live Christ. (The Conclusion of the New Testament, pp. 3485-3486)

Further Reading: The Conclusion of the New Testament, msg. 346; CWWL, 1991-1992, vol. 2, “The Christian Life,” ch. 1; Life-study of Philipians, msg. 6

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

十四 19 “还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。”

在新约中有四处主要的经文，两处福音书，两处书信，启示活基督这件事。头一处经文〔是〕约翰六章五十七节，…这是新约头一处直接摸着活基督这件事的经文。第二处经文…是…约翰十四章十九节。…“因为我活着”这句话的意思是说，基督在复活里活着。“还有不多的时候”指明祂的死，也指明祂要在复活里再活着。“因为我活着，你们也要活着”这句话指明，因为祂在复活里活着，我们也要同祂并因祂活着。在新约里，约翰六章五十七节与十四章十九节是最基要的经文，向我们启示，给我们看见我们如何能因基督活着，并同基督活着。第三处经文是加拉太二章二十节，这或许是书信中说到我们因基督活着，并同基督活着的最好一处经文。那里说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是在神儿子的信里，与祂联结所活的。”第四处经文是腓立比一章二十一节：“因为在我，活着就是基督。”（生命的经历与长大，一九至二〇页）

信息选读

基督徒的生活乃是基督的信徒活基督并显大基督的生活〔腓一 20 下～21 上〕。…基督徒的生活也是基督徒在他们所在的地方，作为地方召会，团体地活基督并显大基督的生活，成为基督在地方上的彰显，作基督宇宙身体的一部分（基督徒的生活，三页）。

Morning Nourishment

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

In the New Testament there are four main verses—two in the Gospels and two in the Epistles—that reveal the matter of living Christ...John 6:57...is the first verse in the New Testament that directly touches the matter of living Christ. The second verse is...John 14:19...The phrase because I live means that Christ lives in resurrection. Yet a little while indicates His death and that He will live again in His resurrection. The clause because I live, you also shall live indicates that because He lives in resurrection, we also shall live with Him and by Him. In the New Testament John 6:57 and 14:19 are the most basic verses in unveiling to us how we can live because of Christ and with Christ. The third verse, perhaps the best in the Epistles concerning our living because of Christ and with Christ, is Galatians 2:20. It says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith.” The fourth verse is Philippians 1:21, which says, “To me, to live is Christ.” (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” p. 17)

Today's Reading

The Christian life is the life in which the believers of Christ live Christ and magnify Him [Phil. 1:20b-21a]. It is also the life in which the Christians live Christ and magnify Him corporately in their locality as a local church to be a local expression of Christ as a part of the universal Body of Christ. (CWWL, 1991-1992, vol. 2, “The Christian Life,” pp. 349, 357)

我们需要谦卑自己才能看见：按着我们在保罗书信中所看见的异象，我们在实际的日常生活里有一项短缺。…我们…常受外在的事打岔，就如我们的工作或地方召会的难处。事实上，这类难处主要是由于缺少活基督。

我们的日常生活配不上保罗完成职事之中心路线的异象。…主在祂恢复里所要的，不是我们盖会所，乃是我们活基督。我们首要关切的事，不该是任何外面的事，而是我们在活自己还是活基督。

我们不该满足于仅仅认识真理；我们也必须寻求经历真理。我们听过许多信息之后，生活不该还是和以前一样。…我们需要思考，自己是否天天实行照着灵而行〔罗八4〕。照着灵而行就是活基督。主要得着一班这样行事并这样生活的人。

历年来，召会在生命上有一些长进，然而，我们活基督还是不够。此外，我们的长进也很慢，因为我们的生活有短缺。我们的生活可能帮助、也可能拦阻我们的长进。…身为领头者，我们从经历中得知，当我们活基督时，最能照料召会（照着灵而行以活基督的重要，二至三页）。

腓立比一章二十一节说，“因为在我，活着就是基督，死了就有益处。”我们必须活基督；这么说很容易，懂得这么简单的一句话也很容易，但若是要真实地活基督，却大有讲究。活基督的意思是，当基督活着，我们这些信入祂，现今在祂里面的人也活着。基督活着，我们也活着（约十四19）。这话的意思是，我们活在基督的生活里，基督活在我们的生活里。我们若活在祂的生活里，祂的生活也必定在我们的生活里。这是两个生命调和着活在一起，神与人活在一起（生命的经历与长大，三五页）。

参读：生命的经历与长大，第三、五至六篇；照着灵而行以活基督的重要，第一章。

We need to humble ourselves to see that there is a shortage in our daily life of a practical living according to the vision that we have seen in Paul's Epistles....We are often distracted by outward things, such as our work or the problems in the local churches. Actually, such problems are mainly due to a lack of living Christ.

Our daily walk does not adequately correspond to our vision concerning the central lane of Paul's completing ministry....What the Lord wants in His recovery is not our building of halls but our living of Christ. Our primary concern should not be anything outward but whether we are living the self or living Christ.

We should not be satisfied with merely knowing the truth; we must also seek to experience it. Our living should not remain the same after listening to many messages....We need to consider whether we are daily practicing to walk according to the spirit [Rom. 8:4]. To walk according to the spirit is to live Christ. The Lord wants a people who have such a walk and such a living.

Through the years the churches have had some growth in life, yet our living of Christ is not adequate. Moreover, our growth is slow because our living is short. Our growth may be helped or frustrated by our living. As leading ones, we know from our experience that when we are living Christ, we are best able to care for the church. (CWWL, 1982, vol. 1, "The Importance of Living Christ by Walking according to the Spirit," pp. 384-385)

Philippians 1:21 says, "To me, to live is Christ and to die is gain." To say that we must live Christ is easy, and to understand this simple phrase is also easy, but for us to actually live Christ involves a great deal. To live Christ means that when Christ lives, we who believe into Him and who are now in Him also live. Christ lives, and we also live (John 14:19). This means that we live in Christ's living and that He lives in our living. If we live in His living, His living will be in our living also. This is the mingled living of two lives. God and man live together. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 29-30)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," chs. 3, 5-6; CWWL, 1982, vol. 1, "The Importance of Living Christ by Walking according to the Spirit," ch. 1

罗八4~6“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

已过几年，我们已经看见活基督这件事（腓一21，加二20）。最近，我们根据罗马八章四节，看见照着灵而行这件事，也就是活基督实际的路。我们常受打岔，没有照着灵而行。…我们需要全心注意照着灵而行以活基督。

我们面对严重问题时，常会迫切祷告寻求主的带领。我们释放信息之前，也很容易祷告。然而，照着灵而行不同于在艰难的处境中祷告，也不同于属灵活动前的祷告。照着灵而行乃是在我们的日常生活中，照着灵作一切事。我们需要时刻照着灵而行，不仅大事如此，小事也是如此，就如写信或用晚餐时与家人谈话，都照着灵而行。我们若不能照着灵作事或说话，就不该作，不该说。我们必须承认自己缺少这种生活。只在聚会中或在面对重大难处时才祷告，并不是照着灵而行。我们在日常生活中照着灵而行，应该就象呼吸。我们若没有活基督或照着灵而行，我们的属灵活动就可能是表演。我们不该在聚会中表现一个样子，在日常生活中又是另一个样子（照着灵而行以活基督的重要，四至五页）。

Rom. 8:4-6 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. 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. For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

In the past few years we have seen the matter of living Christ (Phil. 1:21; Gal. 2:20). Recently, based on Romans 8:4, we have seen the matter of walking according to the spirit, which is the practical way to live Christ. We are often distracted from walking according to the spirit....We need to pay our full attention to walking according to the spirit in order to live Christ.

When we face serious problems, we often pray desperately to seek the Lord's leading. Before we give a message, it is easy to pray. However, walking according to the spirit is different from praying in difficult situations or before spiritual activities. To walk according to the spirit is to do everything in our daily life according to the spirit. We need to walk according to the spirit moment by moment not only in big things but also in small things, such as writing a letter or talking with our family at the dinner table. If we cannot do or say something according to the spirit, we should not do or say it. We must admit that we are short of such a living. To pray only during the meetings or when we face a great problem is not to walk according to the spirit. Our walking according to the spirit in our daily living should be like our breathing. If we do not live Christ or walk according to the spirit, our spiritual activities may be a performance. We should not act one way in the meetings and another way in our daily life. (CWWL, 1982, vol. 1, "The Importance of Living Christ by Walking according to the Spirit," pp. 387-388)

基督是那灵，在我们灵里分赐生命给我们；这是按照圣经奇妙、真实的教训。然而，我们不可停留在只知道这个教训——我们需要往前。我们不该仅仅把这教训留在心思里，好默想这教训；我们也必须经历它。保罗在罗马八章四节说，“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”这节经文不是说到认识，乃是说到行。这节里的“行”乃是指我们在生活中一般的行事，包括我们如何说话、思想、行事并行动。五节说到“照着灵的人”；这指明我们不仅生活行事需要照着灵，乃是全人都需要照着灵。六节启示，我们需要将心思置于灵。

多数基督徒认为我们应当照着圣经里的教训而行。然而，按照保罗在四节的话，我们应当照着灵而行。圣经教师和翻译圣经的人无法确切地说，在四节里的灵是神的灵，还是人的灵。这节里的灵，乃是人重生的灵，有那灵住在其中，与之调和。这与林前六章十七节相符，那里说，“与主联合的，便是与主成为一灵。”我们需要照着这调和的灵而行。

基督作为那灵是在我们灵里，并且我们与祂是一灵（罗八 10、16，林前六 17）。因此，我们有调和的灵——我们人的灵调着神的灵。每一个得救的人里面都有调和的灵。我们需要照着这调和的灵而行。遗憾的是，少有信徒知道如何照着灵而行。大多数人只知道跟随圣经外面的教训，如谦卑等（太十八 4）。然而，以宗教的方式在外表上谦卑，并不讨主喜悦。我们的谦卑必须是出于照着灵而行（李常受文集一九七三至一九七四年第二册，五九四、六一七至六一八页）。

参读：照着灵而行以活基督的重要，第二章；李常受文集一九七三至一九七四年第二册，五八九至五九九页。

Christ being the Spirit in our spirit to give us life is a wonderful and genuine teaching according to the Bible. However, we cannot stop with knowing this teaching—we need to go on. We should not merely keep this teaching in our mind in order to muse upon it. We must also experience it. Paul says in Romans 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.” This verse does not speak of knowing but of walking. The word walk in this verse denotes the general walk in our living, including how we speak, think, act, and move. Verse 5 refers to “those who are according to the spirit.” This indicates that we need not only to walk but also to have our entire being according to the spirit. Verse 6 reveals that we need to set our mind on the spirit.

Most Christians think that we should walk according to the teachings in the Bible. However, according to Paul’s word in Romans 8:4, we should walk according to the spirit. Bible teachers and translators are unable to say definitely whether the spirit in verse 4 is the Spirit of God or the spirit of man. The spirit in this verse is the regenerated human spirit indwelt by and mingled with the Spirit. This corresponds to 1 Corinthians 6:17, which says, “He who is joined to the Lord is one spirit.” We need to walk according to this mingled spirit.

Christ as the Spirit is in our spirit, and we are one spirit with Him (Rom. 8:10, 16; 1 Cor. 6:17). Therefore, we have a mingled spirit—our human spirit mingled with the divine Spirit. Everyone who is saved has a mingled spirit within. We need to walk according to this mingled spirit. Regrettably, few believers know how to walk according to the spirit. Most know only to follow outward biblical teachings, such as being humble (Matt. 18:4). However, being outwardly humble in a religious way does not please the Lord. Our humility must come from walking according to the spirit. (CWWL, 1973-1974, vol. 2, pp. 440, 457)

Further Reading: CWWL, 1982, vol. 1, “The Importance of Living Christ by Walking according to the Spirit,” ch. 2; CWWL, 1973-1974, vol. 2, pp. 437-443

罗八7~9“因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服；而且在肉体里的人，不能得神的喜悦。但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”

我们在日常生活中不照着灵而行的时候，就是照着肉体而行。根据罗马第八章四至九节，凡不是照着灵的，就是照着肉体。我们的生活只有两个源头和两种光景—灵与肉体。外在的行为，诸如爱人或恨人、称赞人或批评人等，不能决定我们是照着灵或照着肉体而活。若不照着灵，甚至我们的爱也是照着肉体。我们可能很少说消极话，但甚至我们不照着灵的积极言论，仍然是照着肉体。

认识灵也许很难，但认识什么不是灵却很容易。…我们要照着灵而活，只要知道自己的言语和行为何时不照着灵就已经足够了。然而，我们没有操练过这种生活。我们可能在聚会时照着灵行事为人，但散会后，我们常随意说话，照着肉体行事。仅仅过道德或伦理的生活是不够的，甚至基于那灵的引导决定要作什么事也不够，因为我们可能受那灵引导要去作某件事，然后却照着肉体去作。我们需要照着灵作一切事，时刻照着灵思想、说话并行事（照着灵而行以活基督的重要，五至六页）。

Rom. 8:7-9 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be. And those who are in the flesh cannot please God. But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

When we are not walking according to the spirit in our daily life, we are walking according to the flesh. According to Romans 8:4-9, anything that is not according to the spirit is according to the flesh. There are only two sources and two conditions of our living—the spirit and the flesh. Outward behavior, such as whether we are loving or hating others or praising or criticizing others, does not determine whether we are living according to the spirit or the flesh. Even our love is according to the flesh if it is not according to the spirit. We may rarely speak negatively, but even our positive speech that is not according to the spirit is still according to the flesh.

Perhaps it is difficult to know the spirit, but it is easy to know what is not the spirit....In order to be able to live according to the spirit, it is sufficient for us to know when our speech and actions are not according to the spirit. However, we do not practice such a life. During the meetings we may conduct ourselves according to the spirit, but after the meetings we often feel free to speak and do things according to the flesh. It is not sufficient merely to live morally or ethically or even to decide what to do based on the Spirit's leading, for we may be led by the Spirit to do something but then do it according to the flesh. We need to do everything according to the spirit, thinking, speaking, and acting moment by moment according to the spirit. (CWWL, 1982, vol. 1, "The Importance of Living Christ by Walking according to the Spirit," p. 388)

基督徒生活的其他方面，就如传福音，应该是我们活基督的结果。如果众圣徒都照着灵而行以活基督，召会就会有极大的扩增。福音的广传，是我们照着灵而行的自然结果。几年前，我曾向某地的圣徒建议，一周至少出外一次接触人。凡听见的都表示同意，但至终无人实行。我发现嘱咐圣徒定期出去传福音是无效的。然而，如果一地的长老领头照着灵而行，并将这样的生命供应给圣徒，该地的圣徒也会照着灵而行，并且规律地传扬福音。

我们首要关切的不该是如何作事，比如如何传福音或牧养初信者。反之，我们需要看见，神要得着一班人照着灵而行以活基督。如果我们终日操练不住地照着灵而行，这种生活会自然产生其他的一切。…我们传福音和牧养不该是活动，而该是日常生活照着灵而行的结果。…基督徒生活的这一切方面，都该是我们生活的一部分。举例来说，照着灵而行的日常生活，会带进我们在聚会中释放灵尽功用。我们在日常生活中若没有活基督，聚会时就无法带来基督的富余。我们若要展览基督，就必须在日常生活中照着灵而行，以得着基督。倘若众圣徒活基督，他们在聚会中自然就会尽功用。

我们需要从天上来的清楚景象，看见主所要的乃是一班照着灵而行的人。主渴望的并非许多同工、长老、活动或繁复的组织。我们身为领头者，首先需要在日常生活中照着灵而行，并且帮助其他圣徒进入这种生活（照着灵而行以活基督的重要，六至八页）。

参读：生命信息，第六十二至六十四章；神在人里的行动，第三章。

Other aspects of the Christian life, such as preaching the gospel, should be the result of our living Christ. If all the saints live Christ by walking according to the spirit, there will be a great increase in the church. Much gospel preaching will spontaneously issue from our walking according to the spirit. Several years ago I proposed that the saints in a certain locality go out at least once a week to contact others. Everyone listened and agreed, but eventually no one practiced it. I found that it does not work to charge the saints to go out regularly to preach the gospel. However, if the elders in a locality take the lead to walk according to the spirit, and they minister such a life to the other saints, the saints in that locality will also walk according to the spirit and regularly preach the gospel.

Our primary concern should not be how to do things such as preaching the gospel and shepherding the new believers. Instead, we need to see that God wants a people who live Christ by walking according to the spirit. If we practice to continually walk according to the spirit throughout the day, everything else will spontaneously issue forth from such a living....Our gospel preaching and shepherding should not be activities but should be the issue of a daily life of walking according to the spirit....All such aspects of the Christian life should be part of our living. For instance, a daily life of walking according to the spirit will issue in our functioning with a released spirit in the meetings. If we do not live Christ in our daily life, we will have no surplus of Christ to bring to the meetings. In order to exhibit Christ, we must gain Christ in our daily life by walking according to the spirit. If the saints are living Christ, they will spontaneously function in the meetings.

We need a clear view from the heavens to see that what the Lord wants is a group of people who walk according to the spirit. The Lord's desire is not for many co-workers, elders, or activities, or much organization. As leading ones, we primarily need to walk according to the spirit in our daily life and help other saints to enter into this kind of living. (CWWL, 1982, vol. 1, "The Importance of Living Christ by Walking according to the Spirit," pp. 388-390)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," chs. 62-64; CWWL, 1993, vol. 1, "The Move of God in Man," ch. 3

林前十二 3 “所以我要你们知道，在神的灵里说话的，没有人说，受咒诅的，耶稣！若不是在圣灵里，也没有人能说，主，耶稣！”

帖前五 17 “不住地祷告。”

当我们每日并时时照着灵而行，三一神作为那灵就有机会安家在我们全人里面。这是我们最大的需要。

基督徒生活团体的一面当然有帮助，但我们所缺的常是一种照着灵而行的日常生活。一处地方召会的圣徒可以一时经历高超的团体生活，但他们若没有进入照着灵而行的实行，至终他们的享受会衰减。已过我们许多人都经历了高超的团体生活。今天我们需要进入照着灵而行的实际实行；我们身为领头者，需要帮助人用照着灵而行的个人日常生活，来平衡他们对主团体的享受。无论我们所在地有没有团体享受的高昂空气，我们都需要在个人一面照着灵而行。团体操练灵帮助我们照着灵而行，但不能取而代之。照着灵而行是我们属灵的呼吸，使我们能活得长久。停止呼吸是死亡的迹象。我们需要全心注意照着灵而行，因为我们的呼吸事关紧要（照着灵而行以活基督的重要，八至九页）。

信息选读

许多圣徒都需要操练照着灵而行，使他们不那么依赖团体的帮助。主可能将我们摆在一种环境里，不大

Morning Nourishment

1 Cor. 12:3 Therefore I make known to you that no one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord! except in the Holy Spirit.

1 Thes. 5:17 Unceasingly pray.

When we walk according to the spirit daily and moment by moment, the Triune God as the Spirit will have the opportunity to make His home in our entire being. This is our greatest need.

The corporate aspect of the Christian life is certainly helpful, but what we often lack is a daily life of walking according to the spirit. The saints in a local church may experience a high corporate life for a time, but if they do not enter into the practice of walking according to the spirit, their enjoyment will eventually diminish. Many of us have experienced a high corporate life in the past. Today we need to enter into the actual practice of walking according to the spirit, and as leading ones, we need to help others to balance their corporate enjoyment of the Lord with a personal daily life of walking according to the spirit. Whether or not there is a high atmosphere of corporate enjoyment in our locality, we need to personally walk according to the spirit. Corporate exercise of the spirit helps our walking according to the spirit but cannot replace it. Our walking according to the spirit is our spiritual breathing, which is what enables us to endure. To stop breathing is an indication of death. We need to pay our full attention to walking according to the spirit, because our breathing is what matters. (CWWL, 1982, vol. 1, “The Importance of Living Christ by Walking according to the Spirit,” pp. 390-391)

Today's Reading

Many saints need to practice walking according to the spirit in order to become less dependent on corporate help. The Lord may place us in an environment in

有机会与人同聚。使徒约翰被放逐到拔摩海岛时，无法得着团体的帮助，但他仍旧在灵里（启一10）。在独处时，我们需要操练在灵里（照着灵而行以活基督的重要，一〇页）。

照着灵而行的路乃是祷告。当我们真诚地祷告，我们就在灵里。我们需要操练一种祷告，使我们照着灵而行；那不是仅仅分别特定时间和地点专心致志地祷告。如果我们只有那样的祷告，当祷告的时间结束了，我们就很容易从灵里出来。我们需要不住地祷告（帖前五17），正如我们不住地呼吸。不住地祷告，维持我们在灵里。

爱主并满足祂渴望的路，乃是不住地祷告。我们不需要总是为专特的事祷告。反之，我们无论在作什么别的事，都要借着呼求主名，实行不住地祷告。我们不该轻率或松散地呼求主名，我们需要带着一些思考来呼求，对主说出我们正在作什么和想什么。每当我们呼求主名，我们就在那灵里（林前十二3）。

我们需要不断地照着调和的灵生活行动并行事为人，使内住的基督这赐生命的灵，有机会将祂生命的丰富分赐到我们这人的每一部分。这样，我们就被基督顶替，而得以变化。我们能借着经常、不住、时时的祷告，而照着灵生活行动。在要作什么或说什么之前，我们需要祷告。这样，我们就会照着灵；这也给主开路，将祂自己分赐到我们里面，从我们的灵扩展到我们这人的每一部分，因而变化我们，以祂的生命顶替我们老旧的生命。这样，我们就被基督所顶替、变化并重新构成，好成为祂的新妇（李常受文集一九七三至一九七四年第二册，六一八、五九八至五九九页）。

参读：李常受文集一九七三至一九七四年第二册，六一四至六二一页。

which we do not have much opportunity to meet with others. The apostle John did not receive corporate help when he was in exile on the island of Patmos, but he was still in spirit (Rev. 1:10). We need to practice to be in spirit when we are alone. (CWWL, 1982, vol. 1, "The Importance of Living Christ by Walking according to the Spirit," p. 391)

The way to walk according to the spirit is to pray. When we pray in sincerity, we are in the spirit. The kind of prayer that we need to practice in order to walk according to the spirit is not the prayer that we have by setting aside a particular time and place to devote to prayer. If we pray only in this way, it is easy to come out of the spirit when our time of prayer is over. We need to pray unceasingly (1 Thes. 5:17), just as we breathe unceasingly. Unceasing prayer keeps us in our spirit.

The way to love the Lord and satisfy His desire to have a free way and all the ground within us is to pray unceasingly. We do not need to always pray for specific things. Instead, we need to practice unceasing prayer by calling on the Lord's name no matter what else we are doing. We should not call on the name of the Lord lightly or loosely. We need to call with some consideration, speaking to the Lord about what we are doing and thinking. Whenever we call on the Lord's name, we are in the Spirit (1 Cor. 12:3).

We need to continually walk and have our being according to the mingled spirit so that the indwelling Christ as the life-giving Spirit may have the opportunity to impart the riches of His life into every part of our being. In this way we will be transformed by being replaced with Christ. We can walk according to the spirit by constant, unceasing, moment-by-moment prayer. Before we do or say anything, we need to pray. Then we will be according to the spirit, and this will open the way for the Lord to impart Himself into us, spreading from our spirit into every part of our being and thereby transforming us as His life replaces our old life. In this way we will be replaced, transformed, and reconstituted with Christ to become His bride. (CWWL, 1973-1974, vol. 2, pp. 457-458, 443)

Further Reading: CWWL, 1973-1974, vol. 2, pp. 455-460

晨兴喂养

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

十二4~5“正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

我们需要借着耶稣基督之灵全备的供应，活基督以显大基督〔腓一19〕。…那灵有丰富的供备，完满地供应我们，使我们活基督，以显大基督。耶稣基督之灵全备的供应，包括经过过程并终极完成之三一神—具体化身于包罗万有的基督，实化为包罗万有的灵—所是、所有、所完成、所得着、所达到以及将要作的一切。这灵全备的供应乃是基督追测不尽的丰富，及时地应付寻求基督者的需要。我们若真寻求基督，就会得着这丰富的供应。寻求基督的人，作祂在这世代终结的得胜者，乃是借着耶稣基督之灵这样全备的供应，在神新约的经纶里活祂以显大祂，好产生并建造基督生机的身体，作终极完成之三一神的配偶，这要终结于新耶路撒冷，作祂永远的扩大并彰显，直到永远（新约总论第十二册，一〇至一一页）。

信息选读

三一神活在我们里面，因此我们可以活祂。这需要成为我们日常的经历。因此，圣经的焦点和中心教训乃是：三一神渴望活在祂所救赎并重生的人里面，使他们得以活祂。

我们只需要思考，我们是在活自己还是在活神。领头的弟兄们若看见圣经的这个中心点，而开始活神，

Morning Nourishment

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

12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

We need to live Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ [Phil. 1:19]...The Spirit has a rich provision to supply us in full to live Christ for His magnification. The bountiful supply of the Spirit of Jesus Christ contains all that the processed and consummated Triune God—embodied in the all-inclusive Christ who is realized as the all-inclusive Spirit—is, has, has accomplished, obtained, attained, and will do. This bountiful supply of the Spirit is the unsearchable riches of Christ to meet in time the need of the seekers of Christ. When we truly seek after Christ, we will receive this bountiful supply. It is by such a bountiful supply of the Spirit of Jesus Christ that the seekers of Christ, as His overcomers in the consummation of this age, live Him for His magnification in the New Testament economy of God for the producing and building up of the organic Body of Christ as the counterpart of the consummated Triune God, which will consummate in the New Jerusalem as His eternal enlargement and expression for eternity. (The Conclusion of the New Testament, pp. 3486-3487)

Today's Reading

Because the Triune God lives in us, we can live Him. This needs to be our daily experience. Thus, the focus and central teaching of the Bible is that the Triune God desires to live in His redeemed and regenerated people so that they may live Him.

We simply need to consider whether we are living ourselves or living God. If the leading brothers see this focus of the Bible and begin to live God, many other

许多圣徒就会被带进这样的生活，如此就有美妙和自然而然的結果。

我们需要借着让三一神内住于我们，在我们里面安家，完全占有我们全人，并照着调和的灵而行，而活三一神。一旦我们看见、珍赏并实行这事，生命之灵的律就会在我们里面运行，我们的心思会自然而然思念基督的事，我们天然的所是连同其力量、习惯和行为会自然地死。这就是罗马八章—三一神活在我们里面，以及我们活三一神。

罗马十二章里基督的身体，来自于八章中照着灵而行的经历。根据保罗对于神经纶的观点，基督身体的所有肢体都该是照着灵而行的人。原则上，倘若我们没有照着灵而行，就不可能在实行上有基督的身体。所有的信徒都是基督身体上的肢体，但身体的实行有赖于信徒的行事。信徒若照着肉体而行，即使他们是基督身体的肢体，他们的经历中也没有身体。身体生活因着属肉体的行事而被废掉了。今天有千千万万的信徒，但因着少有人照着灵而行，所以他们中间几乎没有身体生活。

真实且算得数的乃是：三一神活在我们里面，使我们得以活祂；一切错误地取代这事的，我们都必须拒绝。…除了三一神活在我们里面，以及我们活三一神之外，没有什么算是算得数或能持久的。我们必须拒绝阶级制度、自居的权柄和属人的组织，只关心神的心愿，以及祂在圣经中启示的中心点。

我们都要看见一件事：主恢复的目标是要恢复基督，祂是三一神的具体化身，作我们的生命；祂也是那灵活在我们里面，使我们成为祂活的肢体，使祂的身体可以在地上建造起来（照着灵而行以活基督的重要，一五、二〇至二一、四六、三七至三八页）。

参读：照着灵而行以活基督的重要，第三至五、七章。

saints will be brought into this kind of living, and there will be a wonderful and spontaneous issue.

We need to live the Triune God by allowing Him to indwell us, make His home in us, and take full possession of our being and by walking according to the mingled spirit. When we see, appreciate, and practice this, the law of the Spirit of life will operate within us, our mind will spontaneously be set on the things of Christ, and our natural being with its strengths, habits, and practices will spontaneously be put to death. This is Romans 8—the Triune God living in us and our living the Triune God.

The Body of Christ in Romans 12 issues from the experience of walking according to the spirit in Romans 8. According to Paul's view of God's economy, all the members of the Body of Christ should be persons who walk according to the spirit. In principle, if we do not walk according to the spirit, we cannot practically have the Body of Christ. All the believers are members of the Body of Christ, but the practicality of the Body depends on the believers' walk. If the believers walk according to the flesh, although they are still members of the Body of Christ, there will be no Body in their experience. The Body life is annulled by a fleshly walk. There are millions of believers today, but there is very little of the Body life among them, because few walk according to the spirit.

We must reject all the false replacements of the one thing that is real and that counts—the Triune God living in us so that we may live Him....Nothing matters or will last other than the Triune God living in us and our living Him. We must refuse hierarchy, self-assumed authority, and human organization and care only for God's desire and the focus of His revelation in the Bible.

We all have to see one thing—that the goal of the Lord's recovery is to recover Christ, who is the embodiment of the Triune God to be our life and who is the Spirit to live within us and make us His living members so that His Body will be built up on the earth. (CWWL, 1982, vol. 1, "The Importance of Living Christ by Walking according to the Spirit," pp. 394, 397-398, 417, 409-410)

Further Reading: CWWL, 1982, vol. 1, "The Importance of Living Christ by Walking according to the Spirit," chs. 3-5, 7

第三周诗歌

378

经历基督 — 作生命

8 8 8 8 8 8 重 (英 499)

A 大调

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 等 生 命! 何 等 平 安! 基 督 活
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 |
 在 我 的 里 面! 我 已 与 祂 同
 1 - 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 钉 十 架, 荣 耀 事 实、 奇 妙 救 法!
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 现 在 活 着 不 再 是 我, 乃 是 基
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 |
 督 在 我 活 着! 现 在 活 着 不
 4 - 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 再 是 我, 乃 是 基 督 在 我 活 着!

二 何等快乐!何等安息! 基督成形在我心里!
 祂的生命、祂的性情, 在我全人都已组成;
 我的一切全都了结, 祂的成分作我一切!
 我的一切全都了结, 祂的成分作我一切!

三 何等荣耀!何等可夸! 总叫基督照常显大!
 无论祸、福,无论生、死, 并无一事叫我羞耻;
 任何境遇、一切事故, 都是叫我彰显基督!
 任何境遇、一切事故, 都是叫我彰显基督!

四 何等结果!何等有福! 我能活着就是基督!
 祂的心意是我爱好, 祂的荣耀是我发表;
 无何可要、无何可宝, 唯有基督是我目标!
 无何可要、无何可宝, 唯有基督是我目标!

WEEK 3 — HYMN

Oh, what a life! Oh, what a peace

Experience of Christ — As Life

499

1. Oh, what a life! Oh, what a peace! The Christ who's all with - in me lives.
 With Him I have been cru - ci - fied; This glo - rious fact to me He gives.
 Now it's no long - er I that live, But Christ the Lord with - in me lives. Now
 it's no long - er I that live, But Christ the Lord with - in me lives.

2. Oh, what a joy! Oh, what a rest!
 Christ now is being formed in me.
 His very nature and life divine
 In my whole being inwrought shall be.
 All that I am came to an end,
 And all of Christ is all to me.
3. Oh, what a thought! Oh, what a boast!
 Christ shall in me be magnified.
 In nothing shall I be ashamed,
 For He in all shall be applied.
 In woe or blessing, death or life,
 Through me shall Christ be testified.
4. Oh, what a prize! Oh, what a gain!
 Christ is the goal toward which I press.
 Nothing I treasure, nor aught desire,
 But Christ of all-inclusiveness.
 My hope, my glory, and my crown
 Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

第四篇

领头者的心与灵

读经：结三六 26～27，太五 3，8，弗三 16～17，
20～21，启一 10，四 2，十七 3，二一 10

纲要

周一

壹 神应许祂的选民，祂要赐他们新心与新灵，又要将祂的灵放在他们里面——结三六 26～27：

一 我们都需要新的开始，以维持我们心与灵的新鲜——林后四 16，罗七 6，参箴四 23，彼前三 4。

二 我们的心是爱的器官，我们的灵是接受的器官；当我们在堕落退后的情形里，我们的心向主是刚硬的，我们的灵是死的——弗二 1，四 18。

三 当主拯救或复兴我们时，祂更新我们的心，使我们的石心变为肉心，就是柔软并爱祂的心；不仅如此，祂用祂神圣的生命点活并更新我们的灵——参林后三 3，西二 13。

四 结果我们就用更新的心爱主、渴望祂，并且借着运用更新的灵，就能接触祂、接受祂并盛装祂。

贰 新约开始就说到我们的心和我们的灵——太三 2，约三 6：

一 在新约里施浸者约翰首先传福音，宣告说，“你们要悔改，因为诸天的国已经临近了”——太三 2：

Message Four

The Heart and Spirit of a Leading One

Scripture Reading: Ezek. 36:26-27; Matt. 5:3, 8; Eph. 3:16-17, 20-21; Rev. 1:10; 4:2; 17:3; 21:10

OUTLINE

Day 1

I. God's promise to His chosen ones was that He would give them a new heart and a new spirit and that He would put His Spirit within them—Ezek. 36:26-27:

A. We all need a new start to maintain the newness of our heart and our spirit—2 Cor. 4:16; Rom. 7:6; cf. Prov. 4:23; 1 Pet. 3:4.

B. Our heart is our loving organ, and our spirit is our receiving organ; while we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened—Eph. 2:1; 4:18.

C. When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him; furthermore, He enlivens and renews our spirit with His divine life—cf. 2 Cor. 3:3; Col. 2:13.

D. As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit.

II. The New Testament begins by speaking of our heart and our spirit—Matt. 3:2; John 3:6:

A. John the Baptist first preached the gospel in the New Testament by declaring, “Repent, for the kingdom of the heavens has drawn near”—Matt. 3:2:

1 按照希腊原文，悔改就是心思改变，或想法转变；因为心思是心的主要部分，悔改就是心的问题。

2 彻底悔改的心就会成为新心；因为我们的神是生命的神，也是全能的，祂借着变化我们的心而赐给我们新心—林后三 16，18。

二 柔软的心乃是被变化的心，就是新心；我们信徒需要一再地悔改；每次我们悔改，我们的心就更被变化并更新；在启示录二至三章，主一再地呼召众召会要悔改—二 5，16，21～22，三 3，19。

周二

叁 一个人作为领头者，必须有宽宏的心：

一 领头者必须有宽大的心—诗一一九 32：

1 我们必须是真正新约的执事，有宽宏的心，带着供应的生命（就是多结果子的生命）之亲密的关切—林后七 2～3：

a 使徒有宽宏的心，能容纳所有的信徒，不论他们的光景如何；使徒也有张开的口，率直地向所有的信徒指出他们误入歧途的真实光景—六 11。

b 要将误入歧途、被岔开的信徒带回与神和好，需要这样的敞开与宽宏。

2 所罗门王会治理神的百姓，因他有智慧和宽广的心；这二者乃是一件事的两面：

a 虽然他只求智慧和知识，好在神的百姓中出入，（王上三 5～9，代下一 10，）神却给他“宽广的心，如同海边的沙那样不可测量”。（王上四 29。）

1. According to the Greek, to repent is to have a change in our mind or a turn in our thinking; because the mind is the main part of the heart, to repent is a matter of the heart.

2. A thoroughly repentant heart will become a new heart; because our God is a God of life and is all-powerful, He gives us a new heart by transforming our heart—2 Cor. 3:16, 18.

B. A softened heart is a transformed heart, a new heart; we believers need to repent again and again; every time we repent, our heart will be more transformed and renewed; in Revelation 2 and 3 the Lord repeatedly calls the churches to repent—2:5, 16, 21-22; 3:3, 19.

Day 2

III. As a leading one, a person must have an enlarged heart:

A. A leading one must be large in heart—Psa. 119:32:

1. We must be genuine ministers of the new covenant, having an enlarged heart with the intimate concern of the ministering life, which is a fruitful life—2 Cor. 7:2-3:

a. With an enlarged heart the apostles were able to embrace all believers regardless of their condition, and with an opened mouth they were able to speak to all believers frankly concerning the real situation into which they had been misled—6:11.

b. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God.

2. Solomon was competent to oversee God's people because he had wisdom and a large heart, which are two aspects of one thing:

a. Though he only asked for the wisdom and knowledge to go out and come in among God's people (1 Kings 3:5-9; 2 Chron. 1:10), God gave him "largeness of heart, even as the sand that is on the seashore" (1 Kings 4:29).

b 海沙是包括海的，神“用沙为界限，使海不得越过”；（耶五 22）；这表明所罗门的心比海还大。

二 今天很多地方召会中的难处，都是因为长老们的心不够宽大；骄傲是愚昧的一种表现，由于心窄小：

1 骄傲是我们天生堕落性情的属性。

周 三

2 主甚至对保罗也提防他过于高抬自己，所以让从撒但来的一根刺，加在他的肉体上一林后十二 7。

3 因此，使徒保罗教导说，初信的不可作召会的监督，恐怕他为高傲所蒙蔽，就落在为魔鬼所预备的审判里—提前三 6。

4 一直要记住，谦卑要救你免去各种的毁坏，而邀来神的恩典—雅四 6。

5 骄傲使你成为一个绝顶愚昧的人。

6 在主工作中的争竞，不仅是雄心的表记，也是骄傲的表记。

7 只顾自己的威望，而忽略别人的尊严，乃是狡猾骄傲的表记。

8 提到自己的才能、成功、完全和美德，乃是骄傲的一种轻率形态。

9 看自己过于所当看的，是骄傲的另一种形态，抹煞身体生活中正确并生机的等次—罗十二 3。

10 基督在祂的人性里降卑自己，来洗门徒的脚，这给我们一个好模型，如何降卑自己，而逃避骄傲—约十三 3 ~ 5。

b. The seashore encloses the sea, God having “set the sand as a boundary for the sea” (Jer. 5:22); this shows that Solomon’s heart was larger than the sea.

B. There are difficulties in many local churches today because the elders do not have a large heart; pride, an expression of foolishness, comes from having a narrow heart:

1. Pride is an attribute of our fallen nature by birth.

Day 3

2. Even with Paul, the Lord was wary of his exceeding exaltation of himself, so He let him have a thorn in his flesh from Satan—2 Cor. 12:7.

3. Hence, the apostle Paul taught that a new convert should not be an overseer of the church, lest being blinded with pride he fall into the judgment prepared for the devil—1 Tim. 3:6.

4. Always remember that humility saves you from all kinds of destruction and invites God’s grace—James 4:6.

5. Pride makes you a top fool.

6. Rivalry in the Lord’s work is not only a sign of ambition but also a sign of pride.

7. Caring for your prestige and neglecting others’ dignity are a sign of subtle pride.

8. Referring to your capacity, success, perfection, and virtue is a careless form of pride.

9. Thinking more highly of yourself than you ought to think is another form of pride and annuls the proper and organic order in the Body life—Rom. 12:3.

10. Christ in His humanity humbling Himself to wash His disciples’ feet gives us a good model of how to humble ourselves to escape from pride—John 13:3-5.

- 11 争论谁为大，乃是骄傲的丑陋形态—可九 34。
- 12 想要为大，不想作仆役；想要为首，不想作奴仆，也都是骄傲的表记—太二十 26 ~ 27。
- 13 作主宰辖管在你牧养下之召会的众肢体，乃是你骄傲的一个很强的表记—彼前五 3。
- 14 使徒保罗给我们看见一个好的模型—提前— 16：
- a 他传基督为主，也传自己为主的缘故，作信徒的奴仆—林后四 5。
- b 他见证说，无论谁软弱，他也软弱；并且向软弱的人，他就成为软弱的，为要得着软弱的人—十一 29，林前九 22。
- 15 用温柔（谦卑的温和表现）挽回一个偶然为某种过犯所胜的弟兄，就保护我们不受同样的试诱—加六 1。
- 16 自夸、自高、自荣、贪图虚荣，都是骄傲的丑陋、卑下的表现—五 26。
- 三 各地领头人要把心放大，就要到外地去走一走；若是环境许可，能到海外去走一走，那是更好；我们越有分于主的行动，就见得越多—结一 15 ~ 21。
- 四 人得罪了你，你能饶恕他，这是心宽大的问题；若是你和弟兄们有争执，十之八九都是因为你的心窄小—太六 14 ~ 15。

周 四

肆 主耶稣在施浸者约翰之后教导说，我们需要在灵里从那灵而生—约三 6：

11. Arguing about who is greater is an ugly form of pride—Mark 9:34.
12. Wanting to be great and not to be a servant and wanting to be the first and not to be a slave are also signs of pride—Matt. 20:26-27.
13. Lording it over the members of your church under your shepherding is a strong sign of your pride—1 Pet. 5:3.
14. The apostle Paul presented us with a good model—1 Tim. 1:16:
- a. He preached Christ as the Lord and himself as the believers' slave for the Lord's sake—2 Cor. 4:5.
- b. He testified that whoever was weak, he also was weak, and that to the weak he became weak that he might gain the weak—11:29; 1 Cor. 9:22.
15. To restore a brother, overtaken in some offense, with meekness (a gentle expression of humility) protects us from being tempted also—Gal. 6:1.
16. Self-boasting, self-exaltation, self-glorification, and lusting after vainglory are all ugly and base expressions of pride—5:26.
- C. In order to enlarge their heart, the leading ones in different localities should go to visit other places; if circumstances allow, it would be even better to travel overseas; the more we participate in the Lord's move, the more we see—Ezek. 1:15-21.
- D. The ability to forgive others when they have offended you is a matter of largeness of heart; if we have an argument with a brother, it is mostly because of the narrowness of our heart—Matt. 6:14-15.

Day 4

IV. The Lord Jesus followed John the Baptist by teaching that we need to be born of the Spirit in our spirit—John 3:6:

- 一 我们的灵再生一次，是当神作为那灵进入其中，以神圣的生命重生我们时；重生就是人在天然的生命之外，得着神永远的生命，作为新人的新源头和新元素。
- 二 我们需要悔改，好使我们得着新心；我们也需要信入主耶稣，好使我们的灵重生成为新灵。
- 三 我们需要爱的心和大能的灵—可十二30，提后一7。
- 四 领头人必须是属灵的人，有操练过的灵；他必须是由他的灵所管理、支配、引导、带领并控制的；刚强的灵乃是对神子民中的领导者首要的要求—提前四7，林前二15，十四32，约四24，林后二13，罗一9，八16，林前六17。
- 五 我们能借着在灵的新样里服事（罗七6，一9）并操练信心的灵，（林后四13，）维持灵的新鲜；信心不是在我们的心思里，乃是在我们那与圣灵调和的灵里；（罗八16，林前六17；）怀疑才是在我们的心思里。

周 五

伍 我们必须清心，（太五8，）并且灵里贫穷（3）：

- 一 我们需要清心，使我们看见神；我们也需要灵里倒空，使我们能接受诸天的国。
- 二 清心是只有一个目标和标的；只有神该是我们的目标；甚至我们在召会生活的事奉和尽功用上，除了神自己之外，也不该想要得着什么。
- 三 我们来到聚会中，若觉得里面是富足的，没有缺乏，这就向神关了门；（启三16~17，

- A. Our spirit is born again when God as the Spirit enters into it to regenerate us with the divine life; to be regenerated is to have the divine, eternal life (in addition to the human, natural life) as the new source and new element of a new person.
- B. We need to repent in order to have a new heart, and we need to believe into the Lord Jesus so that our spirit will be reborn to become a new spirit.
- C. We need a loving heart and a powerful spirit—Mark 12:30; 2 Tim. 1:7.
- D. A leading one must be a spiritual man with an exercised spirit; he must be dominated, governed, directed, led, and controlled by his spirit; a strong spirit is the main requirement for the leadership among God's people—1 Tim. 4:7; 1 Cor. 2:15; 14:32; John 4:24; 2 Cor. 2:13; Rom. 1:9; 8:16; 1 Cor. 6:17.
- E. We can maintain the newness of our spirit by serving in newness of spirit (Rom. 7:6; 1:9) and by exercising our spirit of faith (2 Cor. 4:13); faith is in our spirit, which is mingled with the Holy Spirit (Rom. 8:16; 1 Cor. 6:17), not in our mind; doubts are in our mind.

Day 5

V. We need to be pure in heart (Matt. 5:8) and poor in spirit (v. 3):

- A. We need a pure heart in order to see God, and we need a spirit that is emptied in order to receive the kingdom of the heavens.
- B. To be pure in heart is to be single in our goal and aim; our goal should be God alone; even in our service and function in the church life, we should not have an intention to gain anything but God Himself.
- C. If we come to a meeting with a sense that we are inwardly rich and have no need, this will close the door to God (Rev. 3:16-17, 20); we

20;) 我们要祷告说, “哦主, 感谢你, 一直与我同在, 但我仍然缺少你。我要灵里倒空, 好使你在我里面得着更多的空间。哦主, 我向你敞开, 求你在我的灵里得着更多的立场。”

陆 我们需要被加强到我们得重生的灵里, 使基督安家在我们心里—弗三 16 ~ 17:

- 一 当一个得救的人被加强到他的灵里, 并且心里被基督据有, 他的深处就会有一种对召会生活的渴望, 他对于何为正确的召会生活也会有内在的认知。
- 二 认识召会, 不是外在的, 完全是内里的; 锡安大道在我们心中, 意思是我们需要在里面接受召会的路, 而不仅是外面的接受—诗八四 5。

周 六

- 三 当我们借着那灵, 被加强到我们的灵里, 并让基督安家在我们心里, 神就能极其充盈地成就一切, 超过我们为召会生活所求所想的; 倘若所有的圣徒天天都为此祷告, 荣耀的召会生活就会扩展并普及全美国和全世界—弗三 20 ~ 21。

柒 我们需要在我们的灵里, 好看见启示录的异象:

- 一 这卷书是由四个主要的异象构成: 众召会, (一~三,) 世界的定命, (四~十六,) 大巴比伦, (十七~二十,) 以及新耶路撒冷; (二一~二二;) 约翰是在灵里看见这四个异象; (一 10, 四 2, 十七 3, 二一 10;) 我们也需要在灵里, 好看见这卷书中的异象。
- 二 倘若我们祷告三十天, 求主加强我们到我们的

need to pray, “O Lord, thank You for always being with me, yet I am still short of You; I want to be emptied in my spirit so that You can have more room in me; O Lord, I open to You and ask You to gain more ground within my spirit.”

VI. We need to be strengthened into our regenerated spirit so that Christ may make His home in our hearts—Eph. 3:16-17:

- A. When a saved one is strengthened into his spirit and possessed by Christ in his heart, deep within he has a longing for the church life and an inner consciousness concerning what the proper church life is.
- B. To know the church is not outward but absolutely inward; that the highways to Zion are in our heart means that we need to take the way of the church internally, not merely externally—Psa. 84:5.

Day 6

- C. When we are strengthened through the Spirit into our spirit and when Christ makes His home in our heart, God is able to do superabundantly above all that we ask or think concerning the church life; if all the saints pray daily for this, the glorious church life will spread and be prevailing throughout the United States and the whole world—Eph. 3:20-21.

VII. We need to be in our spirit in order to see the visions in the book of Revelation:

- A. This book is composed of four major visions: the churches (chs. 1—3), the destiny of the world (chs. 4—16), Babylon the Great (chs. 17—20), and the New Jerusalem (chs. 21—22); John was in his spirit when he saw these four visions (1:10; 4:2; 17:3; 21:10); we too need to be in our spirit to see the visions in this book.
- B. If we pray for thirty days that the Lord would strengthen us into our spirit

灵里，并占有我们的心，我们对于整个宇宙的局势，包括召会、世界、大巴比伦和新耶路撒冷，就会有确定的把握。

捌 主的恢复有赖于我们得更新、得洁净的心，以及我们得更新、被加强的灵；当我们的灵完全被基督据有，我们的灵彻底被那灵浸透，神就会有路，这恢复就会得胜地普及出去。

and take over our heart, we will have a clear view and will be assured concerning the whole situation of the universe, including the church, the world, Babylon the Great, and the New Jerusalem.

VIII. The Lord's recovery depends upon our renewed, purified heart and our renewed, strengthened spirit; when our heart is fully possessed by Christ and our spirit is thoroughly saturated with the Spirit, God will have a way, and the recovery will be prevailing.

结三六 26 ~ 27 “我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。我必将我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章。”

〔以西结三十六章二十六至二十七节〕是神给以色列人，就是给蒙祂呼召之人的应许。他们受了打岔，但神呼召他们回来，并应许要赐给他们新心和新灵。他们是神所创造的人，已经有了心和灵，但因着他们受了打岔，他们的心和灵变得老旧。然而，神不放弃他们，反倒进来应许要赐给他们新心和新灵，使他们有一个新的开始。我们今日也需要这个新的开始（李常受文集一九七五至一九七六年第二册，四四三页）。

我们的心是爱的器官，我们的灵是接受的器官。当我们在堕落退后的情形里，我们的心向主是刚硬的，我们的灵是死的（弗二 1，四 18）。当主拯救或复兴我们时，祂更新我们的心，使我们的石心变为肉心，就是柔软并爱祂的心（参林后三 3）。不仅如此，祂用祂神圣的生命点活并更新我们的灵（西二 13）。结果我们就用我们更新的心爱主、渴望祂，并且借着运用我们更新的灵，就能接触祂、接受祂并盛装祂（圣经恢复本，结三六 26 注 1）。

信息选读

新约的开头说到我们的心和我们的灵。在新约里施浸者约翰首先传福音，宣告说，“你们要悔改，因为诸天的国已经临近了。”（太三 2）。按照原文，悔改就是心思改变，或想法转变。心思是心的主要部分。因此，悔改是与心有关的一件事。我们的经历证实这点。在新约里的福音传扬，是开始于心。

Ezek. 36:26-27 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.

[Ezekiel 36:26-27] was God's promise to the children of Israel, His called ones. They were distracted, but God called them back with a promise that He would give them a new heart and a new spirit. As God-created men they already had a heart and spirit, but because they were distracted, their heart and spirit became old. However, God would not give them up and came in to promise them a new start by giving them a new heart and a new spirit. We also need this new start today. (CWWL, 1975-1976, vol. 2, p. 337)

Our heart is our loving organ, and our spirit is our receiving organ. While we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened (Eph. 2:1; 4:18). When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him (cf. 2 Cor. 3:3). Furthermore, He enlivens and renews our spirit with His divine life (Col. 2:13). As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit. (Ezek. 36:26, footnote 1)

Today's Reading

The New Testament begins by speaking of our heart and our spirit. John the Baptist first preached the gospel in the New Testament by declaring, “Repent, for the kingdom of the heavens has drawn near” (Matt. 3:2). According to the Greek, to repent is to have a change in our mind or a turn in our thinking. The mind is the main part of the heart. Therefore, to repent is a matter of the heart. Our experience confirms this. The preaching of the gospel in the New Testament began with the heart.

一个彻底悔改的心，会成为一个新心。神虽应许要赐我们新心，却不是象外科医生进行器官移植手术那样，取出我们的旧心，放进一颗新心。因着祂是生命的神，满有大能，所以祂是借着变化我们的心而赐给我们新心。我们悔改时，奇妙的事就在我们心里发生。我们说，“哦，神啊，我真是罪恶不堪。我很亏欠。我在你面前悔改。求你赦免我。”或许我们觉得这是我们所作的。一面，这是我们所作的，但另一面，当我们悔改时，奇妙的神就进到我們里面，变化我们的心。我们可能丝毫没有意识到神正在作这奇妙的工，但就在我们向祂悔改后不久，我们就发现自己的心改变了。先前，我们的心是刚硬的，但悔改之后，我们发现心变得柔软了。

我青少年的时候…，没有人能改变我或使我屈服；但有一天我悔改了。我听完一篇福音信息之后，走在街上，向着天说，“神，我从前不要你，真是犯了大错。现在我要你。我爱你，我为着过去悔改。”我回到家，就发现我的心改变了，因为心柔软了。我的母亲也注意到这个改变，很希奇看到我改变。我们的心变柔软是一个征兆，说明我们真的悔改了。柔软的心乃是被变化的心，就是新心。

不是只有未信主的人需要悔改；我们信徒也需要一再悔改。我们也许需要为着不够爱主而悔改。每次我们悔改，我们的心就更被变化和更新。悔改就象洗手—洗一次是不够的。我们要时时悔改。在启示录二至三章，主再三呼召众召会要悔改（二 5、16、21～22，三 3、19）。我们必须悔改，因为悔改是医治我们的心最好的药，也是规范我们的心最好的路。悔改更新我们的心（李常受文集一九七五至一九七六年第二册，四四四至四四五页）。

参读：李常受文集一九七五至一九七六年第二册，四四一至四四五页；李常受文集一九七〇年第一册，在生命里长大的路，第九章。

A thoroughly repentant heart will become a new heart. Although God promised to give us a new heart, He does not take out our old heart and put in a new one like a surgeon performing a transplant. Because He is a God of life and is all-powerful, He gives us a new heart by transforming our heart. When we repent, something marvelous happens in our heart. We may feel that it is our doing when we say, “O God, I am utterly sinful. I am sorry. I repent before You. Please forgive me.” On one hand, this is our doing, but on the other hand, while we are repenting, the wonderful God gets into us and transforms our heart. We may not have any consciousness that God is doing this marvelous work, but soon after we repent to Him, we discover that our heart is changed. It was previously hardened, but after we repent, we find that it has been softened.

When I was a teenager...no one could change me or subdue me, but one day I repented. While I was walking on the street after hearing a gospel message, I spoke to the heavens, saying, “God, I made a great mistake to not want You before. Now I want You. I love You. I repent for the past.” When I arrived home, I discovered that my heart had changed, for it was softened. My mother also noticed this change and marveled to see it. To be softened in our heart is a sign that we have truly repented. A softened heart is a transformed heart, a new heart.

Repentance is not something that only unbelievers need. We believers need to repent again and again. We may need to repent for not loving the Lord enough. Every time we repent, our heart will be more transformed and renewed. Repenting is like washing our hands—once is not enough. We need to repent all the time. In Revelation 2 and 3 the Lord repeatedly calls the churches to repent (2:5, 16, 21-22; 3:3, 19). We need to repent, because repentance is the best dose to heal our heart and the best way to regulate our heart. Repenting renews our heart. (CWWL, 1975-1976, vol. 2, pp. 337-338)

Further Reading: CWWL, 1975-1976, vol. 2, pp. 337-345; CWWL, 1970, vol. 1, pp. 431-437

晨兴喂养

林后六 11 ~ 13 “哥林多人哪，我们的口向你们是张开的，我们的心是宽宏的；在我们里面，你们并不受限制，你们乃是限制在自己的心肠里。但你们也要宽宏，作同样的报答，我像对孩子说的。”

诗一一九 32 “你既开广我的心，我就奔跑你诚命的道路。”

〔全然成熟、适应一切的〕使徒有宽宏的心，能容纳所有的信徒，不论他们的光景如何；使徒也有张开的口，率直地向所有的信徒指出他们误入歧途的真实光景。要将误入歧途、被岔开的信徒带回与神和好，需要这样的敞开与宽宏（圣经恢复本，林后六 11 注 1）。

信息选读

长老的心第一必备的条件就是宽大。在圣经里头，有一位很好的治理者，那就是所罗门王。他是全圣经里面，作治理的人一个标准的代表人物，标准的典型人物。读经的人都承认：若是要找一个经历十字架的典型人物，那是要找大卫；若是要找一个能够治理神百姓的标准人物，那就非找所罗门王不可。…所罗门王所以会治理，乃是在于两件事，就是广大的心和智慧聪明。实在说来，这两件事就是一件事的两面。

你记得，所罗门很年轻就登了王位，他一登王位就到神面前去献祭。夜里神向他显现的时候，他向神要求说，“神啊，如今你使仆人接续我父亲大卫作王；但我是幼童，不知道怎样出入。…求你

Morning Nourishment

2 Cor. 6:11-13 Our mouth is opened to you, Corinthians; our heart is enlarged. You are not constricted in us, but you are constricted in your inward parts. But for a recompense in kind, I speak as to children, you also be enlarged.

Psa. 119:32 I run the way of Your commandments, for You enlarge my heart.

With an enlarged heart [the all-mature and all-fitting apostles] were able to embrace all believers regardless of their condition, and with an opened mouth they were free to speak to all believers frankly concerning the real situation into which they had been misled. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God. (2 Cor. 6:11, footnote 1)

Today's Reading

Largeness is the first necessary condition of an elder's heart. In the Bible, there is one very good ruler, King Solomon. All readers of the Bible admit that he is a standard and a typical character concerning administration in the Bible. If we want to find a standard character on experiencing the cross, we have to go to David. But to find a standard character on managing God's people, we have to go to Solomon....King Solomon was competent at managing for two reasons: he had wisdom, and he had a large heart. Actually, these are two aspects of one thing.

You will recall that Solomon succeeded to the throne when he was very young. As soon as he succeeded to the throne, he went to offer sacrifices to God. In the night, while God appeared to him, Solomon prayed, "And now, O Jehovah my God, You have made Your servant king in the place of David my father, though I am a little child; I do

赐仆人聪明的心〔直译，能听的心〕，可以审断你的民，能辨别善恶。”〔王上三7、9〕…所罗门深深地感觉到，一个年轻的人要治理成千成万的百姓，需要神给他智慧。所以他就在神面前求。但很希奇，…神…不光给他智慧，还给他一颗广大的心，王上四章二十九节说，“神赐给所罗门智慧、极大的聪明和宽广的心，如同海边的沙那样不可测量。”这个“不可测量”是中文加上去的。原文的意思是说，那个广大的心如同海沙一样。中国人是说心大如同海涵，如同海能够包涵。但是这里的心如同海沙。海沙是包括海的。圣经说，神用沙为界限，使海不得越过〔耶五22〕。所以所罗门的心比海还大。

当神给所罗门智慧的时候，神就给他这样一颗广大的心。弟兄们要知道，一切有智慧的人，他们的心都是大的。所有心窄的人，都是最愚昧的人。你若是要作一个愚昧的人，让我教你一个方法，你只要把心弄小了。同样的原则，只要你把心放大了，你就是最智慧的人。广大的心和智慧聪明是没有法子分开的。所以我说，这两件事实在就是一件事的两面。

骄傲是愚昧的一种表现。但骄傲是从哪里来的？是从窄小来的。人小，心小，就容易骄傲。一个心大的人，最不容易骄傲。…骄傲就是人小的一种表现。比方说，有一天你讲了一篇道，讲得相当好，你就骄傲起来，这个骄傲就证明你小。你若是大的话，不要说讲一篇好的道，就是讲万篇好的道都不觉得什么。所有的愚昧都是证明人的心肠狭窄，所有的骄傲都是证明人太小（长老治会，三七至三九页）。

参读：长老治会，第三篇。

not know how to go out or come in....Give therefore to Your servant an understanding heart to judge Your people and to discern between good and evil” (1 Kings 3:7-9). He wanted wisdom from God. Everyone knows that the most necessary thing in management is wisdom. To have cleverness is not enough, because cleverness is common, whereas wisdom is extraordinary. Solomon deeply felt that for a young man to rule the myriads of God’s people, he needed wisdom from God. That was why he sought for wisdom before God. Surprisingly, however, though he asked only for wisdom, God gave him, in addition to wisdom, also a large heart. First Kings 4:29 says, “And God gave Solomon wisdom and very much understanding and largeness of heart, even as the sand that is on the seashore.” It says that largeness of heart is like the sand on the seashore. A Chinese proverb speaks of the heart being as large as the capacity of the sea, but here the heart is as large as the sand on the seashore. The seashore encloses the sea. The Scriptures say that God has “set the sand as a boundary for the sea” (Jer. 5:22). Therefore, Solomon’s heart was larger than the sea.

At the time when God gave Solomon wisdom, He also gave him a large heart. We have to know that all wise ones have large hearts, and everyone with a narrow heart is a foolish person. If you want to be a foolish person, let me teach you a way: simply make your heart small. In the same principle, if you enlarge your heart, you will become the wisest person. You cannot separate a large heart from wisdom and prudence. This is why I say that these are two aspects of one thing.

Pride is an expression of foolishness. But from where does pride come? It comes from being narrow. When a person is narrow and his heart is narrow, it is easy for him to be proud. It is very hard for a person with a large heart to be proud....Pride is the expression of the narrowness of a person. Suppose you give a message unusually well one day, and as a result, you become proud. This pride proves your narrowness. If your heart is large, even if you have preached very well a thousand times, let alone only once, you would not feel anything. All foolishness proves that a person’s heart is narrow, and all pride proves that you are too small. (The Elders’ Management of the Church, pp. 39-40)

Further Reading: The Elders’ Management of the Church, ch. 3

太六 14 ~ 15 “因为你们若赦免人的过犯，你们的天父也必赦免你们；你们若不赦免人的过犯，你们的父也必不赦免你们的过犯。”

一个治理神百姓的人，最需要智慧，但智慧的秘诀乃是在于心地宽大。…你不知道这一点对于作长老的人影响有多大。你许多的判断不够准确，就是因为你的心肠狭窄。从表面来说，是因为你没有智慧，实在说来，就是因为你的心肠狭窄。许多的事处理不当，也许你说，这是因为你这个人糊涂。但实在说来，糊涂就是因为你的心肠狭窄。你只要把心肠放大了，马上就是一个有智慧的人。

所以弟兄们，要在一切的事上，学习操练把你的心肠放大。…无论是研究真理，追求属灵，和弟兄姊妹来往，判断人，处理事情，都得学习大。一摸着召会的事，一摸着属灵的事，你的心总要学习放大。一直要大，大能解决许多的问题（长老治会，三九页）。

信息选读

比方今天在召会中有一件事，什么人都知道了，就是不给你知道，你的心会不会怪？如果你的心地宽大，你就不会怪，否则你一定会怪。或者今天有一个弟兄得罪了你，你肯不肯让他过去？那也要看你的心是大的，还是小的。小了就不能让他过去，大了就可以让他过去，这是定规的。你能把召会中一切的事，都带到这个原则里来。

Matt. 6:14-15 For if you forgive men their offenses, your heavenly Father will forgive you also; but if you do not forgive men their offenses, neither will your Father forgive your offenses.

A person who oversees God's people needs much wisdom, but the secret of wisdom is to have a large heart....You have no idea how much this matter affects those serving as elders. Many of your inaccurate judgments are caused by your narrow heart. On the surface it appears that you lack wisdom, but actually, the problem comes because your heart is narrow. When many matters are poorly managed, you may attribute the cause to your foolishness, but actually your foolishness comes from your narrow heart. If you would only enlarge your heart, immediately you would become a person of wisdom.

Therefore, brothers, learn to enlarge your heart in all things....Whether in learning the truth, in seeking to be spiritual, in contacting the brothers and sisters, in discerning others, or in managing affairs, we must learn to be large. Whenever we touch the affairs of the church and whenever we touch any spiritual matter, we have to learn to be large in our heart. We need to continue to be large. Largeness can solve many problems. (The Elders' Management of the Church, pp. 40-41)

Today's Reading

Suppose today everyone else in the church knows about a certain matter, but this matter is concealed from you. In your heart would you blame others? If your heart is large, you will not do this. Otherwise, you will surely complain about it. Perhaps a brother offends you today. Are you able to let the matter go? It depends on whether your heart is large or small. Surely, if your heart is small, you will not be able to let it go. If it is large, you will be able to let it go. Everything in the church can be governed by this principle.

弟兄们，今天很多地方召会中的难处，也都是因为长老们的心不够大。所以我绝对赞成，各地的长老们能到外地去走一走；…若是环境许可，能到海外去走一走，那是更好。人一出来走一走，心就大了。骄傲是不该，夸大是不该，想要大也是不该，但是总要学习把心放大。不是说，一个人松松的就是心大。人还是满紧的，但心却是大的。

当然，这个功课不是天然的生命能学得来的。…要放大自己的心，必须主莫大的恩典。请记住，能饶恕别人，这是心大的问题；能祝福咒诅你的，也是心大的问题。你的心该大到一个地步，人得罪了你，一向你承认，你就能饶恕他。人虽然逼迫你，苦害你，你还能爱他。有人顶撞你，你还过得去，这是心大的问题。

这一个心大所给你的智慧，是无法估量的。在一切的事上，我们为人行事，紧是该的，张狂是不该的，但是首要的是心该宽大。什么时候你的心不放大，你要预备好，将来一定要错，定规要吃后悔的果子。比方今天一个弟兄向你有要求，你的心不够大，不肯答应他，你将来一定要懊悔。或者今天一个弟兄求你赦免他，你也因着心不够大，不肯赦免，将来也定规要懊悔。所以弟兄们，你的心一定要大。我们原来都是小的人，一定要学习把心放大。若是你和弟兄们有争执，十之八九都是因为你的心小。这些年间，我们碰到心大的人并不多（长老治会，四〇至四二页）。

参读：哥林多后书生命读经，第四十四篇；如何作同工与长老，并如何履行同工与长老的义务，第四篇。

Brothers, there are difficulties in many local churches today because the elders do not have a large heart. Therefore, I fully agree that the elders in the different localities should go to visit other places....If circumstances allow, it would be even better to travel overseas. Once a man goes out for a visit, his heart will be enlarged. It is wrong to be proud, and it is wrong to be boastful. It is also wrong to strive to be large, but you must learn to enlarge your heart. It does not mean that to have a large heart is to be loose. You must still be strict with yourself, yet your heart toward others must be large.

Of course, the natural life can never learn this lesson....In order to enlarge our own heart, we need the Lord's abundant grace. Please remember that the ability to forgive others is a matter that has to do with the largeness of heart. The ability to bless the ones who curse us also has to do with a large heart. Your heart must be so large that whenever others offend you, you can forgive them as soon as they confess to you. Though others may persecute you and inflict harm on you, you can still love them. To be able to forgive others when they have offended you is something that has to do with a large heart.

Oh, the wisdom that comes from a large heart is immeasurable! In everything we do, it is right for us to be disciplined, and it is wrong to be presumptuous. But the most important thing is that our heart has to be large. If the heart is not large enough, you must prepare yourselves to make mistakes in the future; you will surely eat the fruit of regret. Suppose a brother asks you to do something today. If your heart is not large enough and you deny his request, you will surely regret it later. Or, if a brother asks for your forgiveness today, and you would not forgive him due to your narrowness in heart, you will surely regret it later. Therefore, brothers, your heart must be enlarged. We are narrow persons, but we must learn to enlarge our hearts. If you have an argument with a brother, eight or nine times out of ten it is because of the narrowness of your heart. In these years, I have not met many people with a large heart. (The Elders' Management of the Church, pp. 41-43)

Further Reading: Life-study of 2 Corinthians, msg. 44; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 4

约三 5～6 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。从肉体生的，就是肉体；从那灵生的，就是灵。”

林后四 13 “并且照经上所记：‘我信，所以我说话；’我们既有这同样信心的灵，也就信，所以也就说话。”

在施浸者约翰开始传福音、呼召人心里悔改之后，主耶稣接着教导我们需要在灵里从那灵而生（约三 6）。心里悔改只是第一步。我们心里悔改之后，接下来需要灵里重生。一个正确、平衡的人，有良好的心和正确的灵。良好的心是悔改、得更新、被软化的心；正确的灵是得重生的灵。…我们悔改的时候，神就进来摸着我们的心；当我们相信主，神就进入我们灵里，用祂的生命生了我们（李常受文集一九七五至一九七六年第二册，四四五页）。

重生就是人在天然的生命之外，得着神永远的生命，作为新人的新源头和新元素（圣经恢复本，约三 6 注 2）。

信息选读

正确的心和正确的灵乃是新心和新灵。我们需要悔改，好使我们得着新心；我们也需要信入主耶稣，好使我们的灵得重生成为新灵。神不是取走我们的旧心，代之以新心，乃是将我们的旧心变化成为新心。同样的原则，祂也不是要取走我们旧的灵，代之以新的灵。反之，当我们信入主，神这灵就进入我们灵里，将祂的生命元素带进我们的灵里，而生了我们的灵。

Morning Nourishment

John 3:5-6 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak.

After John the Baptist began to preach the gospel by calling men to repent in their heart, the Lord Jesus followed by teaching that we need to be born of the Spirit in our spirit (John 3:6). To repent in our heart is only the first step. Following repentance in our heart, we need to be reborn in our spirit. A proper, balanced man has a good heart and a proper spirit. A good heart is a repenting, renewed, softened heart, and a proper spirit is a spirit that is born again....When we repent, God comes in to touch our heart; when we believe in the Lord, God enters into our spirit to beget us with His life. (CWWL, 1975-1976, vol. 2, p. 338)

To be regenerated is to have the divine, eternal life (in addition to the human, natural life) as the new source and new element of a new person. (John 3:6, footnote 2)

Today's Reading

A proper heart and a proper spirit are a new heart and a new spirit. We need to repent in order to have a new heart, and we need to believe into the Lord Jesus so that our spirit will be reborn to become a new spirit. God does not take away our old heart and replace it with a new one but transforms our old heart into a new one. In the same principle, He does not take away our old spirit and replace it with a new one. Instead, when we believe into the Lord, God as the Spirit comes into our spirit to beget our spirit by bringing His life element into our spirit. In

这样，我们的旧灵就成了新灵。作为信徒，我们有新心和灵；这使我们成为正确的人。

马可十二章三十节说，“你要全心…爱主你的神。”我们的心必须是爱的心—不爱世界而爱神。提后一章七节说，“神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”我们的灵该有能力、有爱、并清明自守（李常受文集一九七五至一九七六年第二册，四四六、四四八页）。

为着众召会中的领导，我们需要刚强的灵。许多人以为领头人需要知识、才能和其他的属性。这些在神子民当中没有多少意义。在神行动的领导下，我们的所是必须被消减，但最终的要求是要有刚强的灵。…一个人在他的灵里完全被建造起来，当他为神说话时，就某一面说并不需要接受圣灵的能力或默示，因他从灵所发表的，都是出于神的。…神子民当中领导的标准，就是这样一个建造起来之人的灵。…保罗总结他给提摩太的第二卷书信说，“愿主与你的灵同在。”（四 22）…唯有主的同在足以领导，并且祂的同在是在我们的灵里。聪明、恩慈和谨慎，还不能使我们够资格作长老。唯有运用我们的灵，使我们够资格作长老。…为着众召会中的领导，我们需要专注于将我们的灵建造起来。我们没有借口不运用我们的灵。我们也许没有圣灵的默示，但林前十四章三十二节说，“申言者的灵，是服从申言者的。”所以，我们不需要等候默示。…说别人更有资格、更老练，所以我们不该说话，这是因为我们的灵软弱而找借口。我们的灵若刚强，我们就会在每个聚会中运用灵尽功用（李常受文集一九七五至一九七六年第一册，五四八、五五〇至五五一页）。

信心不是在我们的心思里，乃是在我们那与圣灵调和的灵里。怀疑才是在我们的心思里。…使徒是借着调和的灵，在复活里过钉十字架的生活，以完成他们的职事（圣经恢复本，林后四 13 注 2）。

参读：李常受文集一九七五至一九七六年第一册，五四八至五五七页。

this way, our old spirit becomes a new spirit. As believers, we have a new heart and a new spirit; this makes us proper persons.

Mark 12:30 says, “You shall love the Lord your God from your whole heart.” Our heart needs to be a loving heart—loving not the world but God. Second Timothy 1:7 says, “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” Our spirit should be powerful, loving, and sober. (CWWL, 1975-1976, vol. 2, pp. 339-340)

We need a strong spirit for the leadership in the churches. Many think that a leader needs knowledge, ability, and other attributes. These things do not mean much among God's people. In the leadership for God's move, what we are must be reduced, but the ultimate requirement is to have a strong spirit. When a person who is fully built up in his spirit speaks for God, in a sense, there is no need for him to receive the power or inspiration of the Holy Spirit, for whatever he expresses from his spirit is something of God....The standard of the leadership among God's people is such a built-up human spirit. Paul concluded his second Epistle to Timothy by saying, “The Lord be with your spirit” (4:22)....Only the Lord's presence is adequate for the leadership, and His presence is with us in our spirit. To be clever, kind, and careful does not make us adequate to be an elder. Only exercising our spirit can make us adequate as an elder. For the leadership in the churches, we need to pay our full attention to building up our spirit. There is no excuse not to exercise our spirit. We may not have the inspiration of the Holy Spirit, but 1 Corinthians 14:32 says, “The spirits of prophets are subject to prophets.” Therefore, we do not need to wait for inspiration....To say that we should not speak because others are more qualified or more experienced is to make an excuse because we have a weak spirit. If our spirit is strong, we will exercise our spirit to function in every meeting. (CWWL, 1975-1976, vol. 1, pp. 405-407)

Faith is in our spirit, which is mingled with the Holy Spirit, not in our mind. Doubts are in our mind....By the mingled spirit...the apostles lived a crucified life in resurrection for the carrying out of their ministry. (2 Cor. 4:13, footnote 2)

Further Reading: CWWL, 1975-1976, vol. 1, pp. 405-412

太五8“清心的人有福了，因为他们必看见神。”

3“灵里贫穷的人有福了，因为诸天的国是他们的。”

弗三 16～17“愿祂…借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”

当主在山上教训祂的门徒时，祂说，“清心的人有福了，因为他们必看见神。”（太五8）又说，“灵里贫穷的人有福了，因为诸天的国是他们的。”（3）灵里贫穷的意思，不是要有一个贫穷的灵，而是灵不被神以外的事物占满。我们需要清心以看见神，也需要倒空的灵以接受诸天的国。我们必须灵里倒空，使我们的灵有更多空间让神进来（李常受文集一九七五至一九七六年第二册，四四六至四四七页）。

信息选读

作为信徒，我们的心已经得了更新，灵里已经得了重生，但我们仍需要清心并灵里贫穷。清心是目的专一，只有一个目标和标的。我们的目标该只有神自己。倘若我们对准神以外的任何事物，我们的心就不清，反而很复杂。我们的心要单纯，除神以外别无所求。甚至我们在召会生活里服事和尽功用时，也不该有一种意图，要得着任何在神自己以外的事物。我们若单纯只在意神，我们在所作的一切事上就都是清心的。为着我们的基督徒行事为人，我们要清心，没有任何在神以外的目标。

我们也必须灵里贫穷。如果我们来聚会，觉得自己里面富足，而不觉得有需要，就会向神关门。要灵里

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Eph. 3:16-17 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

When the Lord was teaching His disciples on the mount, He said, “Blessed are the pure in heart, for they shall see God” (Matt. 5:8), and, “Blessed are the poor in spirit, for theirs is the kingdom of the heavens” (v. 3). To be poor in spirit does not mean to have a poor spirit but to not be filled with things other than God. We need a pure heart in order to see God, and we need a spirit that is emptied in order to receive the kingdom of the heavens. We need to be emptied in our spirit so that our spirit will have more capacity for God to come in. (CWWL, 1975-1976, vol. 2, p. 339)

Today's Reading

As believers, we have been renewed in our heart and regenerated in our spirit, but we still need to purify our heart and be poor in spirit. To be pure in heart is to be single in our goal and aim. Our goal should be God alone. If we are aiming at anything other than God, our heart is not pure but complicated. We need to be simplified in our heart by seeking after nothing but God. Even in our service and function in the church life, we should not have an intention to gain anything other than God Himself. If we are simplified to care only for God, our heart will be pure in whatever we do. For our Christian walk, we need to be pure in our heart, not having any goal besides God.

We also need to be poor in spirit. If we come to a meeting with a sense that we are inwardly rich and have no need, this will close the door to God. To be

贫穷，我们就要祷告：“哦主，感谢你，一直与我同在，但我仍然缺少你；我要灵里倒空，好使你在我里面得着更多的空间；哦主，我向你敞开，求你在我的灵里得着更多的立场。”最近，在我释放一篇信息以后，有个年轻人来用许多问题质问我。我感觉到回答他的问题对他而言毫无意义，因为他没有谦卑，反倒灵里自满。我们心里悔改并灵里重生之后，仍需要清心并灵里贫穷。

[在以弗所三章十六至十七节，] 我们里面的人就是我们得重生的灵，神已将祂自己安置在这灵里。我们必须被加强到这灵里，我们的心也必须被基督占有。…我们要核对自己：是否有被加强到我们的灵里？是否让主接管我们的心？我们必须让神借着那灵，用大能使我们得以加强到我们的灵里；我们的心也必须被主据有，使祂能安家在我们心里。

倘若我们借着那灵，得以加强到我们里面的人里，并为基督所据有，使祂安家在我们心里，我们就自然进入正确的召会生活。…只要信徒得到帮助，心和灵正确，他们就会开始寻求召会，他们也就很容易辨别何为正确的召会生活。当一个得救的人被加强到他的灵里，并且心里被基督据有，他的深处就会有一种对召会生活的渴望，他对于何为正确的召会生活也会有内在的认知。认识召会，不是外在的，完全是内里的（李常受文集一九七五至一九七六年第二册，四四七至四四九页）。

[在诗篇八十四篇五节，] 锡安大道表征我们想要进入作为神殿的召会。…一面，我们已进入神里面；另一面，我们还在进入神的大道上。大道在我们心中，意思是我们需要在里面接受召会的路，而不仅是外面的接受（圣经恢复本，诗八四5注1）。

poor in spirit, we need to pray, “O Lord, thank You for always being with me, yet I am still short of You. I want to be emptied in my spirit so that You can have more room in me. O Lord, I open to You and ask You to gain more ground within my spirit.” Recently, after I gave a message, a young man came to challenge me with many questions. I sensed that the answers to his questions meant nothing to him because he was not humble but full in his spirit. After repenting in our heart and being regenerated in our spirit, we still need to be pure in heart and poor in spirit.

[In] Ephesians 3:16-17...our inner man is our regenerated spirit, where God has installed Himself. We need to be strengthened into this spirit, and our heart needs to be occupied by Christ...We need to check with ourselves concerning whether we are being strengthened into our spirit and whether we are allowing the Lord to take over our heart. We need to be strengthened with power through the Spirit into our spirit, and our heart needs to be possessed by the Lord so that He can make His home in it.

If we are being strengthened by the Spirit into our inner man and are being possessed by Christ as He makes His home in our heart, we will spontaneously enter into the proper church life...As soon as believers are helped to be right in their heart and spirit, they begin to seek after the church, and it becomes easy for them to discern what the proper church life is. When a saved one is strengthened into his spirit and possessed by Christ in his heart, deep within he has a longing for the church life and an inner consciousness concerning what the proper church life is. To know the church is not outward but absolutely inward. (CWWL, 1975-1976, vol. 2, pp. 339-341)

[In Psalm 84:5] the highways to Zion signify our intention to enter into the church as the house of God...On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God. That the highways are in our heart means that we need to take the way of the church internally, not merely externally. (Psa. 84:5, footnote 1)

Further Reading: Lessons on the Eldership, vol. 1, lsn. 14

弗三 20～21 “然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

以弗所三章十六至十七节说到被加强到里面的人里，并且基督安家在我们心里。…根据下文〔二十至二十一节〕，被加强到我们的灵里和基督安家在我们心里，都是为着召会。当我们借着那灵，被加强到我们的灵里，并让基督安家在我们心里，神就能极其充盈地成就一切，超过我们为召会生活所求所想的。

以弗所书是一卷论到召会的书。因此，被加强到里面的人里，以及基督安家在我们心里，都是为着召会。我们赞美主，祂的恢复已经来到美国，而我们也带进这恢复里。然而，我们需要借着被加强到我们的灵里，并让基督完全据有我们的心，而让神在我们中间有路。倘若所有的圣徒天天都为此祷告，…荣耀的召会生活就会扩展并普及全美国〔和全世界〕（李常受文集一九七五至一九七六年第二册，四五〇至四五一页）。

信息选读

主的恢复不是一种寻常的基督教工作；它完全在于我们的心和灵。电很有能力，但要让电发挥功效，必须有电线来传输。同样的，神是大能的，祂能极其充盈地成就一切，超过我们所求所想的，但祂需要我们被基督据有、得更更新的心，和我们得更更新、蒙重生、被加强的灵，祂才有路。

圣经最后一卷书—启示录，是由四个主要的异象构成：众召会（一～三），世界的定命（四～十六），大巴比

Morning Nourishment

Eph. 3:20-21 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, to Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

[Ephesians 3:16-17] speaks of being strengthened into the inner man and Christ making His home in our heart....According to the context [in verses 20 and 21], being strengthened into our spirit and Christ making His home in our heart are for the church. When we are strengthened through the Spirit into our spirit and when Christ makes His home in our heart, God is able to do superabundantly above all that we ask or think concerning the church life.

Ephesians is a book concerning the church. Therefore, being strengthened into the inner man and Christ making His home in our heart are for the church. We praise the Lord that His recovery has come to the United States and that we have been brought into this recovery. However, we need to allow God to have a way among us by being strengthened into our spirit and allowing Christ to take full possession of our heart. If all the saints pray daily for this, within a few years the glorious church life will spread and be prevailing throughout the United States. (CWVL, 1975-1976, vol. 2, p. 342)

Today's Reading

The Lord's recovery is not an ordinary Christian work; it altogether depends on our heart and spirit. Electricity is powerful, but in order for it to operate, wires are needed to transmit it. Similarly, God is powerful; He is able to do superabundantly above all that we ask or think, but He needs our renewed heart possessed by Christ and our renewed, regenerated, and strengthened spirit in order to have a way.

The last book of the Bible, Revelation, is composed of four major visions: the churches (chs. 1—3), the destiny of the world (chs. 4—16), Babylon the Great (chs.

伦（十七～二十），以及新耶路撒冷（二一～二二）。使徒约翰看见每一个异象时，都是在灵里。约翰在一章十至十二节说，“当主日我在灵里，听见在我后面有大声音如吹号说，你所看见的，当写在书上，寄给那七个召会。…我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”在灵里乃是看见众召会的路。

当约翰看见第二个主要异象，就是关于世界的定命时，他也是在灵里，看见神的宝座在天上（四2）。地上所发生的一切，都在诸天之上神圣宝座的主宰之下。看见这点，对于正在受苦的使徒乃是极大的鼓励和安慰。…接下来，约翰在灵里被带到旷野，看见第三个主要异象—巴比伦，就是背道的召会（十七3）。他看得很清楚。至终，他在灵里被带到一座高大的山，看见新耶路撒冷，就是第四个并最终的主要异象（二一10）。

如果我们三十天之久，天天这样祷告：“主，加强我到我的灵里，安家在我的心里”，我们内里的眼睛会被开启。我们会清楚看见宇宙中正在进行这四件主要的事：众召会、世界、大巴比伦和新耶路撒冷。世界要被神审判，大巴比伦要倾倒，但众召会要成为新耶路撒冷，存到永远。…倘若我们祷告三十天，求主加强我们到我们的灵里，并占有我们的心，我们就会看见神的经纶。我们会有清楚的眼光，并且对于整个宇宙的局势，包括召会、世界、大巴比伦和新耶路撒冷，有确定的把握。

主的恢复有赖于我们得更新、得洁净的心，以及我们得更新、被加强的灵。当我们的灵完全被基督据有，我们的灵彻底被那灵浸透，神就会有路，这恢复就会得胜地普及出去（李常受文集一九七五至一九七六年第二册，四五—四五三至四五四页）。

参读：倪柝声文集第三辑第十二册，第二篇。

17—20), and the New Jerusalem (chs. 21—22). The apostle John was in spirit when he saw each of these visions. In 1:10-12 John says, “I was in spirit on the Lord’s Day and heard behind me a loud voice like a trumpet, saying, What you see write in a scroll and send it to the seven churches....And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.” Being in spirit is the way to see the churches.

When John saw the second major vision, concerning the destiny of the world, he was also in spirit and saw God’s throne in heaven (4:2). Whatever is happening on earth is under the sovereignty of the divine throne in the heavens. Seeing this was a great encouragement and comfort to the suffering apostle. Next John was carried away in spirit into a wilderness to see the third major vision—Babylon, which is the apostate church (17:3). He saw it clearly. Ultimately, he was carried away in spirit onto a great and high mountain to see the New Jerusalem, the fourth and final major vision (21:10).

Our inner eyes will be opened if for a period of thirty days we daily pray, “Lord, strengthen me into my spirit and make Your home in my heart.” We will see clearly the four major things going on in the universe: the churches, the world, Babylon the Great, and the New Jerusalem. The world will be judged by God, and Babylon the Great will fall, but the churches will become the New Jerusalem, which will remain forever...If we pray for thirty days that the Lord would strengthen us into our spirit and take over our heart, we will see God’s economy. We will have a clear view and will be assured concerning the whole situation of the universe, including the church, the world, Babylon the Great, and the New Jerusalem.

The Lord’s recovery depends upon our renewed, purified heart and our renewed, strengthened spirit. When our heart is fully possessed by Christ and our spirit is thoroughly saturated with the Spirit, God will have a way, and the recovery will be prevailing. (CWWL, 1975-1976, vol. 2, pp. 342-345)

Further Reading: CWWN, vol. 58, ch. 2

第四周诗歌

补 446

进入我心

(英1134)

F 大调

6/4

1 | 3 · 3 3 3 2 1 | 1 - - 7̣ - 2 | 4 · 4 4 4 3 2 |
 一 用 你 大 能 将 我 加 强, 主, 使 我 进 入 全 人 深
 3 - - 3 - 3 | 5 · 5 5 5 5 5 | 5 - - 4 - 3 |
 处, 使 我 灵 刚 强、我 心 顺 服, 让
 2 · 2 2 #4 - 2 | 5 - - 5 - 0 | 3 · 3 3 1 - - |
 你 能 安 家 无 阻。 (副) 进 入 我 心!
 3 · 3 3 1 - 3 | 5 · 4 3 2 - 4 | 4 - - 3 - 5 |
 进 入 我 心! 来 安 家 我 心, 主 耶 稣! 满
 6 - 6 5 - 1 | 4 - 4 3 - 5 | 6̣ 7̣ 1 4 - 3 | 2 - - 1 - ||
 带 丰 富, 恩 主, 请 进! 来 安 家 我 心, 主 耶 稣!

- 二 在我心房开展,主耶稣, 你的安家是我所慕;
 从我灵中向外开展,主, 占有我全心各部。
- 三 来安家我心中,主耶稣, 使我全心成你住处;
 愿你充满,显明你丰足, 来安家我心,恩主。
- 四 你必运行,充盈成就,主, 超我所想、所能求诉;
 我今敞开,切求主进入, 现在就进来居住。

WEEK 4 — HYMN

Oh, strengthen my spirit, Lord Jesus

Longings — For Sanctification

1134

1. Oh, strength - en my spir - it, Lord Je - sus, Oh, strength - en my spir - it, I
 pray; Oh, strengthen my spir - it with pow - er And spread to my heart to - day.
 (C) In - to my heart, in - to my heart, Spread in - to my heart, Lord
 Je - sus; Make home to - day and have Your way In all of my heart, Lord Je - sus.

2. Spread into my heart, O Lord Jesus,
 Spread into my heart, I pray;
 Spread into my heart from my spirit,
 Spread into my heart today.
3. Make home in my heart, O Lord Jesus,
 Make home in my heart, I pray;
 That we may be filled with Your fullness,
 Make home in my heart today.
4. To Him who is able to do it
 Above all we think or say,
 We open our hearts wide and welcome
 Him into our heart today.

第五篇

认识爱主的意义， 在朽坏之中爱主耶稣基督， 并在爱和光中行事为人

读经：可十二 30，林前二 9，提后四 8，弗六 24，五 1～14

纲要

周一

壹 我们需要认识爱主的意义—可十二 30，林前二 9：

- 一 爱主就是让祂活在我们里面并替我们活，并领悟祂渴望有一个住处使祂能得着彰显—弗三 16～17。
- 二 我们信入主，乃是为了接受祂；我们爱祂，乃是为着享受祂—多三 15。
- 三 爱主乃是要停下我们的作为，让主全然占有我们这人—弗三 16～19，加四 19。
- 四 表达我们对主的爱最好的方式乃是说，“主耶稣，我向你敞开，完全占有我。主，我爱你，我将自己交给你，我向你敞开。多而又多地拥有我，直至你达到我这人的每一部分，并且安家在我里面。”

周二

- 五 按照哥林多前书，我们要爱主，就需要接受祂作我们的分，给我们享受，（一 2，9，五 7～8，十 3～4，）让祂在我们里面长大，（三 6，），并领悟我们与祂是一灵。（六 17。）

Message Five

Knowing the Significance of Loving the Lord, Loving the Lord Jesus Christ in Incorruptibility, and Walking in Love and Light

Scripture Reading: Mark 12:30; 1 Cor. 2:9; 2 Tim. 4:8; Eph. 6:24; 5:1-14

OUTLINE

Day 1

I. We need to know the significance of loving the Lord—Mark 12:30; 1 Cor. 2:9:

- A. To love the Lord is to allow Him to live in us and for us and is to realize that He desires a dwelling place so that He can be expressed—Eph. 3:16-17.
- B. Our believing into the Lord is for our receiving Him, and our loving Him is for our enjoying Him—Titus 3:15.
- C. To love the Lord is to be stopped from our doing and is to let Him take full possession of our being—Eph. 3:16-19; Gal. 4:19.
- D. The best way to express our love toward the Lord is to say, “Lord Jesus, I open to You. Take full possession of me. Lord, I love You. I present myself to You. I am open to You. Possess me more and more until You reach every part of my being and make Your home in me.”

Day 2

- E. According to 1 Corinthians, in order to love the Lord, we need to take Him as our portion for our enjoyment (1:2, 9; 5:7-8; 10:3-4), allow Him to grow in us (3:6), and realize that we are one spirit with Him (6:17).

六 我们爱主，是借着完全让主占有，并爱祂的显现—提后四 8:

1 成为爱神的人，乃是被神完全占有、拥有并接管—弗三 16 ~ 19，加四 19。

2 我们若这样爱主，就会爱祂的显现—提后四 8:

a 按照保罗的话，有冠冕为那些爱主显现的人存留—8 节。

b 如果我们不爱主，祂的来临将是审判的事；（林前十六 22；）但如果我们爱祂和祂的显现，我们就会得着奖赏。

贰 “愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在”—弗六 24:

一 按照保罗著作中的用法，“朽坏”这辞主要是指神和属神的事物；任何天然的事物都是会朽坏的，但神、神圣的生命、以及所有在复活中的事物乃是不朽坏的一提前 17，提后 10，林前十五 42，52 ~ 54。

二 在朽坏之中爱我们的主耶稣基督，意思就是在新造里，并照着以弗所书所启示一切不朽坏的事项爱祂：

1 我们需要在祂作为三一神的具体化身，（西二 9，）作为身体的成分，（林前十二 12，）作为实际、恩典、平安、爱和光，（约一 17，八 12，十四 6，27；约壹四 8，）并作为一个新人的构成成分里（弗二 15，西三 10 ~ 11）来爱主耶稣。

2 所有这些事情都与以弗所书中所启示并教导的有关，包括三一神、基督和祂的身体—召会。

F. We love the Lord by being fully occupied by Him and loving His appearing—2 Tim. 4:8:

1. To be a lover of God is to be fully occupied, possessed, and taken over by God—Eph. 3:16-19; Gal. 4:19.

2. If we love the Lord in this way, we will love His appearing—2 Tim. 4:8:

a. According to Paul's word, a crown is laid up for those who love the Lord's appearing—v. 8.

b. If we do not love the Lord, His coming will be a matter of judgment (1 Cor. 16:22), but if we love Him and His appearing, we will receive a prize.

II. “Grace be with all those who love our Lord Jesus Christ in incorruptibility”—Eph. 6:24:

A. According to the usage of incorruptible in the writings of Paul, this word refers mainly to God and the things of God; everything natural is corruptible, but God, the divine life, and all things that are in resurrection are incorruptible—1 Tim. 1:17; 2 Tim. 1:10; 1 Cor. 15:42, 52-54.

B. To love our Lord Jesus Christ in incorruptibility means to love Him in the new creation and according to all the incorruptible things revealed in Ephesians:

1. We need to love the Lord Jesus in His being the embodiment of the Triune God (Col. 2:9); in His being the element of the Body (1 Cor. 12:12); in His being reality, grace, peace, love, and light (John 1:17; 8:12; 14:6, 27; 1 John 4:8); and in His being the constituent of the one new man (Eph. 2:15; Col. 3:10-11).

2. All these things are related to what is revealed in and taught in Ephesians, including the Triune God, Christ, and His Body, the church.

3 以弗所书说到三一神的分赐以产生召会，（一 3 ~ 23，三 16 ~ 21，）基督为着召会的所是并所作，（一 7，二 13 ~ 18，五 25 ~ 27，29，）以及召会是基督的身体、是基督的新妇、并且在诸天界里与基督成为一。（一 22 ~ 23，五 23，25 ~ 27，二 6。）

4 所有这些都是不朽坏的，我们需要在这些不朽坏的事物中爱主：

周 三

a 如果我们在这一切事上爱主，我们向着祂的爱就是不朽坏的一六 24。

b 这样的爱不是天然的爱，乃是在复活里的爱；这爱就是神自己在祂神圣的素质里—约壹四 16。

三 在主的恢复里，我们需要在以弗所书所启示一切神圣、属灵、属天、不朽坏的事物中，来爱我们的主耶稣基督；这些事物乃是关于三一神、神圣的生命、基督之于我们的所是、祂的所作、以及召会—一 3 ~ 23，二 5 ~ 6，13 ~ 18，三 16 ~ 21，四 4 ~ 6，五 23，25 ~ 27。

叁 我们这些神的儿女越在朽坏之中爱主，就越在爱和光中行事为人—1 ~ 14 节：

一 我们这些神的儿女乃是神人，由神而生，有神的生命和性情，属于神的种类—1 节，约壹三 1，约一 12 ~ 13：

1 神是我们真实、真正的父，我们是祂真实、真正的儿女—约壹三 1，弗五 1。

2 宇宙中最大的奇迹，乃是人类竟能从神而生，罪人竟能成为神的儿女—约壹三 1，9，四 7，五 1，4，

3. Ephesians speaks concerning the dispensing of the Triune God to produce the church (1:3-23; 3:16-21), concerning what Christ is and has done for the church (1:7; 2:13-18; 5:25-27, 29), and concerning the church being the Body of Christ, being the bride of Christ, and being one with Christ in the heavenlies (1:22-23; 5:23, 25-27; 2:6).

4. All these matters are incorruptible, and we need to love the Lord in these incorruptible things:

Day 3

a. If we love the Lord Jesus in all these things, our love toward Him will be incorruptible—6:24.

b. Such a love is not a natural love—it is a love in resurrection, the love that God Himself is in His divine essence—1 John 4:16.

C. In the Lord's recovery we need to love our Lord Jesus Christ in all the divine, spiritual, heavenly, and incorruptible things revealed in Ephesians concerning the Triune God, the divine life, what Christ is to us, what He has done, and the church—1:3-23; 2:5-6, 13-18; 3:16-21; 4:4-6; 5:23, 25-27.

III. The more we love the Lord in incorruptibility, the more we, as children of God, will walk in love and light—vv. 1-14:

A. As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—v. 1; 1 John 3:1; John 1:12-13:

1. God is our real, genuine, Father, and we are His real, genuine, children—1 John 3:1; Eph. 5:1.

2. The greatest wonder in the universe is that human beings could be begotten of God and that sinners could be made children of God—1

18, 约一 12 ~ 13 :

- a 我们既是由神圣的生命所生，有神圣的生命，我们这些神的儿女就是神圣的人—约壹五 11 ~ 13, 三 1, 10。
- b 我们这些由神所生的人，不仅有神圣的生命，也有神圣的性情—彼后— 4。

周 四

二 我们这些神的儿女应当在爱和光中行事为人—弗五 2, 8:

- 1 爱是神内在的本质，光是神外显的元素—约壹四 8, 16, — 5。
- 2 我们这些神儿女的日常行事为人，该由神爱的本质和神照耀的元素二者所构成；这该是我们行事为人内在的源头—弗五 2, 8。
- 3 “要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气”—2 节：
 - a 以弗所书的目标，乃是要带我们进入神的爱，就是祂内在的本质里，使我们在甜美的神圣之爱里享受祂的同在，而象基督一样地爱别人—25 节：
 - (一) 在爱的情形与气氛中，我们被神浸透，在祂面前成为圣别、没有瑕疵—1 4。
 - (二) 我们在其中为着长大而生根、并为着建造而立基的爱，乃是我们实际认识并经历之神圣的爱—三 17。

周 五

- (三) 基督的爱就是基督自己，是不可度量并且超越知识的，但我们能借着经历认识这爱—19 节。

John 3:1, 9; 4:7; 5:1, 4, 18; John 1:12-13:

- a. Since we have been born of the divine life and possess the divine life, we, the children of God, are divine persons—1 John 5:11-13; 3:1, 10.
- b. As those who have been born of God, we have not only the divine life but also the divine nature—2 Pet. 1:4.

Day 4

B. As the children of God, we should walk in love and light—Eph. 5:2, 8:

- 1. Love is the inner substance of God, and light is the expressed element of God—1 John 4:8, 16; 1:5.
- 2. Our daily walk as children of God should be constituted with both the loving substance of God and the shining element of God; this should be the inner source of our walk—Eph. 5:2, 8.
- 3. “Walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor”—v. 2:
 - a. The goal of the book of Ephesians is to bring us into love as the inner substance of God so that we may enjoy His presence in the sweetness of the divine love and thereby love others as Christ did—v. 25:
 - 1) In the condition and atmosphere of love, we are saturated with God to be holy and without blemish before Him—1:4.
 - 2) The love in which we are rooted for growth and grounded for building is the divine love realized and experienced by us in a practical way—3:17.

Day 5

- 3) The love of Christ, which is Christ Himself, is immeasurable and knowledge-surpassing, yet we can know it by experiencing it—v. 19.

(四) 基督的身体在爱里把自己建造起来；为着建造基督的身体，凡我们的所是或所作，爱乃是极超越的路—四 16，林前十二 31。

b 我们已经重生，成为神的种类，我们这些神的儿女应当是爱，因为神就是爱；我们既在生命和性情上成为神，也就应当成为爱—约壹四 8，16。

4 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女”—弗五 8：

a 神是光，所以我们这些神的儿女，也是光的儿女—约壹一 5，弗五 8，约十二 36。

b 我们不仅是光的儿女，并且就是光的本身；我们是光，因为我们在主里与神是一—太五 14，约壹一 5。

周 六

c 当我们在光中时，我们就在对错的范围之外—7 节。

d 如果我们行事为人象光的儿女，我们就会结出以弗所五章九节所描述的果子：

(一) 光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

(二) 在善、义和真实中之光的果子，与三一神有关：

(1) 父神就是善，乃是光之果子的性质；因此，在九节的善，指着父神—太十九 17。

(2) 义，指着子神，因为基督照着神义的手续，成就神的定旨—罗五 17 ~ 18，21。

(3) 真实，就是光之果子的彰显，指着灵神，因为祂

4) The Body of Christ builds itself up in love; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—4:16; 1 Cor. 12:31.

b. As those who have been regenerated to become God's species, we, the children of God, should be love because God is love; since we become God in life and in nature, we also should become love—1 John 4:8, 16.

4. "You were once darkness but are now light in the Lord; walk as children of light"—Eph. 5:8:

a. As God is light, so we, the children of God, are children of light—1 John 1:5; Eph. 5:8; John 12:36.

b. We are not only children of light—we are light itself; we are light because we are one with God in the Lord—Matt. 5:14; 1 John 1:5.

Day 6

c. When we are in the light, we are outside the realm of right and wrong—v. 7.

d. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:

1) The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.

2) The fruit of the light in goodness, righteousness, and truth is related to the Triune God:

a) God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father—Matt. 19:17.

b) Righteousness refers to God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.

c) Truth, the expression of the fruit of the light, refers to God the Spirit,

是实际的灵—约十四 17，十六 13。

(4) 我们行事为人象光的儿女，证据乃是看有没有结出这种果子。

for He is the Spirit of reality—John 14:17; 16:13.

d) The proof that we are walking as children of light is seen in the bearing of such fruit.

晨兴喂养

可十二 30 “你要全心、全魂、全心思并全力，爱主你的神。”

林前二 9 “只是如经上所记：‘神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。’”

我们需要看见，爱主就是让祂活在我们里面并替我们活。祂渴望有一个住处和器皿，使祂能得着彰显。我们若真诚地爱主，就要说，“主耶稣，我停下我一切的作为，并给你有自由的路，好活在我里面并替我活。”（李常受文集一九七三至一九七四年第二册，六一三页）

信息选读

约翰福音启示神成了人，为要将祂自己陈明给人（一 1、14）。祂作为人，要求我们作两件事—首先，借着信入祂，把祂接受到我们里面；其次，爱祂（12，十四 21、23，二一 15～17）。我们信入主，乃是为了接受祂；我们爱祂，乃是为着享受祂。接受和享受不同。我们在采购食材时接受食物，但我们必须烹煮并吃食物，以享受食物。每个信徒都接受了主。虽然我们已接受了祂，我们仍需要爱祂。我们应当每天早晚告诉主，我们爱祂。每天早晨祷告说，“主，我仍然爱你。我今天比昨天更爱你”；这样祷告很好。一整天，我们也许没有负担为任何特别的事祷告，然而我们该常祷告说，“主耶稣，我爱你。我仍然爱你。我比从前更爱你。你真是可爱。”没有别的祷告比主说我们爱祂，更能挑旺我们。一天过去了，我们上床时应当说，“主耶稣，现在这一天结束了，我告诉

Morning Nourishment

Mark 12:30 “And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.”

1 Cor. 2:9 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

We need to see that to love the Lord is to allow Him to live in us and for us. He desires a dwelling place and a vessel so that He can be expressed. If we sincerely love the Lord, we need to say, “Lord Jesus, I stop all my doing and give You the free way to live in me and to live for me.” (CWWL, 1973-1974, vol. 2, p. 453)

Today’s Reading

The Gospel of John reveals that God became a man in order to present Himself to man (1:1, 14). As a man He asked us to do two things—first to receive Him into us by believing into Him and second to love Him (v. 12; 14:21, 23; 21:15-17). Our believing into the Lord is for our receiving Him, and our loving Him is for our enjoying Him. Receiving and enjoying are not the same thing. We receive food when we buy groceries, but we must prepare and eat the food in order to enjoy it. Every believer has received the Lord. Although we have already received Him, we still need to love Him. We should tell the Lord that we love Him every day, morning and evening. It is good to pray each morning, “Lord, I still love You. I love You more today than yesterday.” Throughout the day, although we may not have a burden to pray for anything in particular, we should often pray, “Lord Jesus, I love You. I still love You. I love You more than ever. You are so lovable.” No other kind of prayer will stir us up as much as telling the Lord that we love Him. After the day has passed, when we get into bed, we should say, “Lord Jesus, now that

你，我仍然爱你。我爱你。我爱你胜过一切。”我们越告诉主我们爱祂，祂就越向我们显明祂是何等可爱，直到我们领悟祂是全然可爱的。

信入主并爱祂，乃是我们有分于祂丰富的两项基本要求。我们必须首先接受祂到我们里面，然后继续不断地爱祂。

爱主不是作好事，甚至也不是作属灵的事。反之，爱主乃是要停下我们的作为，让主全然占有我们这人。我们要祷告说，“不再是我活着，乃是基督在我里面活着。主啊，活在我里面，并替我活。为了多年来我没有给你机会在我里面活并替我活，我悔改。如今我看见我需要爱你，将自己给你，并让你在我里面得着一切的地位和自由的通道，好在我里面活并替我活。”

表达我们对主的爱最好的方式乃是说，“主耶稣，我向你敞开。完全占有我。”主不需要我们为祂作什么，主乃需要我们作祂的住处以彰显祂。祂要我们向祂敞开，使祂能安家在我们心里。为了正确地表达我们对主的爱，我们必须停下任何基于好意的作为，就如作正确的配偶，或带许多人得救。

我们需要停下自己的作为，以至现在活着的，不再是我。我们已经钉了十字架，钉了十字架的人不能作什么。我们不仅该不再作坏事，也该不再从自己作好事。如果我们自己作任何事，这意思是我们还没有钉十字架。爱主的路是不尝试作任何事，只简单地说，“主啊，我爱你，我将自己交给你，我向你敞开。多而又多地拥有我，直到你达到我这人的每一部分，并且安家在我里面。”（李常受文集一九七三至一九七四年第二册，六〇二至六〇三、六一二、六〇九至六一〇页）

参读：李常受文集一九七三至一九七四年第二册，六〇〇至六一三页。

this day has passed, I tell You that I still love You. I love You. I love You more than anything.” The more we tell the Lord that we love Him, the more He will show us how lovely He is until we realize that He is altogether lovely.

Believing into the Lord and loving Him are the two basic requirements for us to participate in His riches. We must first receive Him into us and then love Him continually.

To love the Lord is not to do good things or even spiritual things. Instead, to love the Lord is to be stopped from our doing and to let the Lord take full possession of our being. We need to pray, “It is no longer I who live, but it is Christ who lives in me. Lord, live in me and live for me. I repent that for many years I have not given You the opportunity to live in me and for me. Now I see that I need to love You, give myself to You, and let You have all the ground in me and a free course to live in me and for me.”

The best way to express our love toward the Lord is to say, “Lord Jesus, I open to You. Take full possession of me.” Rather than needing us to do something for Him, the Lord needs us to be His dwelling place to express Him. He wants us to open to Him so that He can make His home in our heart. In order to properly express our love toward the Lord, we must stop any kind of doing based on good intentions, such as being a proper spouse or bringing many to salvation.

We need to stop our doing so that it is no longer we who live. We have been crucified, and a crucified person cannot do anything. Not only should we no longer do bad things, but we also should no longer do good things from ourselves. If we do anything, it means that we are not crucified. The way to love the Lord is not to try to do anything but simply to say, “Lord, I love You. I present myself to You. I am open to You. Possess me more and more until You reach every part of my being and make Your home in me.” (CWWL, 1973-1974, vol. 2, pp. 446-447, 453, 451-452)

Further Reading: CWWL, 1973-1974, vol. 2, pp. 445-453

提后四 8 “从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

弗六 24 “愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”

哥林多前书启示如何爱主。在这封书信中，使徒保罗并没有告诉我们要作许多事，就如去国外布道，或将一切献给主。按照哥林多前书，我们要爱主，首先，需要接受祂作我们的分，给我们享受（一 2、9，五 7～8，十 3～4）。我们要说，“主啊，你是我的分，你是可吃可喝的，你是我的享受。”其次，爱主就是让祂在我们里面长大（三 6）。我们不仅需要享受祂，还需要让祂不断地在我们里面扩增。第三，我们要爱主，就需要领悟我们与祂是一灵（六 17）。我们不需要为主作事，就如运用属灵的恩赐或去国外布道等，我们主要的乃是需要祷告说，“主啊，你是我的享受，你正在我里面长大，并且你与我是一灵。在我日常生活的每一方面，我在灵里享受与你是一。”这就是爱主（李常受文集一九七三至一九七四年第二册，六一一页）。

信息选读

在提摩太后书里保罗说，“末后的日子必有艰难的时期来到；因为那时人要成为爱自己者、爱钱财者…，宁愿作爱宴乐者，不愿作爱神者。”（三 1～2、4）成为爱钱财者，就是成为被钱财完全霸占、拥有并接管的人，甚至作发财梦。同样的，成为爱神的人，乃是被神完全占有、拥有并接管。在美国，人们有许多享乐，如体育和其他娱乐活动。爱体育活动者被体育

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

First Corinthians reveals how to love the Lord. In this Epistle the apostle Paul does not tell us to do many things, such as go to the mission field or give everything to the Lord. According to 1 Corinthians, in order to love the Lord, we first need to take Him as our portion for our enjoyment (1:2, 9; 5:7-8; 10:3-4). We need to say, “Lord, You are my portion. You are edible and drinkable. You are my enjoyment.” Second, to love the Lord is to allow Him to grow in us (3:6). We need not only to enjoy Him but also to let Him continually increase in our being. Third, in order to love the Lord, we need to realize that we are one spirit with Him (6:17). Instead of doing things for the Lord, such as exercising spiritual gifts or going to the mission field, we mainly need to pray, “Lord, You are my enjoyment, You are growing within me, and You and I are one spirit. In every aspect of my daily life I enjoy oneness with You in my spirit.” This is to love the Lord. (CWWL, 1973-1974, vol. 2, p. 452)

Today's Reading

In 2 Timothy Paul says, “In the last days difficult times will come. For men will be lovers of self, lovers of money,...lovers of pleasure rather than lovers of God” (3:1-2, 4). To be a lover of money is to be fully occupied, possessed, and taken over by money, even dreaming of money. Similarly, to be a lover of God is to be fully occupied, possessed, and taken over by God. In the United States people have many pleasures, such as sports and other amusements. A lover of sports is fully occupied by sports. To love the Lord

活动完全占有。爱主就是完全被祂占有。即使在梦中，我们也该说，“主耶稣，我爱你。”

我们若这样爱主，就会爱祂的显现，就是祂的来临。保罗说，“从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”（四8）我们该祷告说，“主啊，虽然我给你自由的通道好活在我里面，并替我活，但我仍然渴望你外在的显现。主耶稣，愿你快来！”按照保罗的话，有冠冕为那些爱主显现的人存留。如果我们不爱主，祂的来临将是审判的事（林前十六22）；但如果我们爱祂和祂的显现，我们就会得着奖赏（李常受文集一九七三至一九七四年第二册，六一二至六一三页）。

以弗所六章二十四节说，“愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”…任何天然的事物都是会朽坏的，但神、神圣的生命以及所有在复活中的事物乃是不朽坏的（提前一17，提后一10，林前五42、52～54）。按照保罗著作中的用法，“不朽坏”这辞主要是指神和属神的事物。我们需要在祂作为三一神的具体化身（西二9），作为身体的成分（林前十二12），作为实际、恩典、平安、爱和光（约一17，八12，十四6，约壹四8），并作为一个新人的构成成分里（弗二15，西三10～11）来爱主耶稣。所有这些都是与以弗所书中所启示并教导的有关，包括三一神、基督和祂的身体—召会。以弗所书说到三一神的分赐以产生召会（一3～23，三16～21），基督为着召会的所是并所作（一7，二13～18，五25～27、29），以及召会是基督的身体、是基督的新妇，并且在诸天界里与基督成为一（一22～23，五23、25～27，二6）。所有这些都是不朽坏的，我们需要在这些不朽坏的事物中爱主。

在以上所有的事物中爱主耶稣，就是在朽坏之中爱祂（李常受文集一九九一至一九九二年第一册—中文尚未出书）。

is to be fully occupied by Him. Even in our dreams we should say, “Lord Jesus, I love You.”

If we love the Lord in this way, we will love His appearing, which is His coming. Paul says, “Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing” (4:8). We should pray, “Lord, although I have given You a free course to live in me and for me, I still long for Your outward appearing. Come quickly, Lord Jesus!” According to Paul’s word, a crown is laid up for those who love the Lord’s appearing. If we do not love the Lord, His coming will be a matter of judgment (1 Cor. 16:22), but if we love Him and His appearing, we will receive a prize. (CWWL, 1973-1974, vol. 2, pp. 452-453)

Ephesians 6:24 says, “Grace be with all those who love our Lord Jesus Christ in incorruptibility.”..Everything natural is corruptible, but God, the divine life, and all things that are in resurrection are incorruptible (1 Tim. 1:17; 2 Tim. 1:10; 1 Cor. 15:42, 52-54). According to the usage of incorruptible, especially in the writings of Paul, this word refers mainly to God and the things of God. We need to love the Lord Jesus in His being the embodiment of the Triune God (Col. 2:9); in His being the element of the Body (1 Cor. 12:12); in His being reality, grace, peace, love, and light (John 1:17; 8:12; 14:6; Eph. 2:14; 1 John 4:8); and in His being the constituent of the new man (Eph. 2:15; Col. 3:10-11). All these things are related to what is revealed and taught in Ephesians, including the Triune God, Christ, and His Body, the church. Ephesians speaks concerning the dispensing of the Triune God to produce the church (1:3-23; 3:16-21), and it speaks of what Christ is and has done for the church. It also speaks about the church being the Body of Christ, being the bride of Christ, and being one with Christ in the heavenlies (1:22-23; 5:23, 25-27; 2:6). All these matters are incorruptible. We need to love Christ in these incorruptible things.

To love the Lord Jesus in all the above matters is to love Him in incorruptibility. (CWWL, 1991-1992, vol. 1, p. 67)

Further Reading: CWWL, 1988, vol. 1, pp. 551-556

约一 12 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。”

彼后一 4 “借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。”

在过去，成千上万的信徒都爱过基督。有些人爱主耶稣是因着祂以恩慈待他们，因着祂照顾他们，因着祂所赐与他们的，或只因着祂首先爱了他们。然而，照着保罗的话，我们必须在以弗所书所揭示的一切项目上来爱主。以弗所书的每一章都揭示基督和祂的身体—召会—的事；如果我们在这一切事上爱主，我们向着祂的爱就是不朽坏的。这样的爱不是天然的爱，乃是在复活里的爱，这爱就是神自己在祂神圣的素质里（约壹四 16）。我盼望在主的恢复里，我们都不是在许多其他的事物中，乃是在以弗所书所启示一切神圣、属灵、属天、不朽坏的事物中，来爱我们的主耶稣基督〔六 24〕；这些事物乃是关于三一神、神圣的生命、基督之于我们的所是、祂的所作以及召会（李常受文集一九九一至一九九二年第一册—中文尚未出书）。

信息选读

约翰三章六节说，“从肉体生的，就是肉体。”你和你的父母都是属于同一种类，就是肉体的种类。六节又说，“从那灵生的，就是灵。”这两个灵是属于同一种类，也是出于同一源头。我们是神生的，成为许多的神人，就是神的许多儿女。

亚当在形像和样式上是神的儿子，但他只有神的形像，而没有神的生命和性情。我们却不一样。我们不仅

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

In the past, many thousands of believers have loved Christ. Some have loved the Lord Jesus because He is kind to them, because He cares for them, because of what He has given them, or simply because He first loved them. According to Paul's word, however, we must love the Lord Jesus in all the items unveiled in Ephesians. Every chapter unveils something concerning Christ and His Body, the church. If we love Him in all these things, our love toward Him will be incorruptible. Such love is not a natural love. It is a love in resurrection, the love that is God Himself in His divine essence (1 John 4:16). I hope that in the Lord's recovery we would all love the Lord Jesus Christ not in many other things but in all the divine, spiritual, heavenly, and incorruptible things revealed in Ephesians concerning the Triune God, the divine life, what Christ is to us, what He has done, and the church. (CWWL, 1991-1992, vol. 1, pp. 67-68)

Today's Reading

John 3:6 says, "That which is born of the flesh is flesh." Both you and your parents are of the same species, the species of flesh. Verse 6 also says, "That which is born of the Spirit is spirit." The two spirits are of the same species and also of the same source. We are born of God to be the many God-men, the children of God.

Adam was the son of God in image and likeness, but he had only the image of God without the life and nature of God. We are different. We are not only created

是神所造的，也是从神生的，所以神是我们真实、真正的父；我们是祂真实、真正的儿女。我们有权柄说，我们是神的儿女。我们有神的形像，也有祂的生命和性情。罗马八章十六节说，那灵同我们的灵见证我们是神的儿女。…神的儿女乃是神人。当我们接受主耶稣，祂也进到我们的灵里时，我们就立即得着一个权柄。那个权柄就是神圣的生命，而这生命乃是带着神圣的性情。我们有神的生命和性情，因为我们是从神生为祂的儿女。我们乃是神人（神人的生活，二八至二九页）。

我们已经从父这生命的源头而生，成为神的儿女。人类竟能从神而生，罪人竟能成为神的儿女，这的确是宇宙中最大的奇迹！借着这惊人的神圣出生，我们得着了神圣的生命，就是永远的生命（新约总论第五册，一一至一二页）。

我们既是神的儿子，也是神人，我们就有神圣的生命（约三 15、36 上）。许多基督徒知道他们有永远的生命，却不知道永远的生命是什么。不仅如此，他们也不知道神圣的生命是什么。他们不知道重生的人在为自己属人的生命之外，得着了另一个生命。我们都需要看见，在我们天然的生命之外，我们得着了另一个生命，就是神圣的生命。天然的生命使我们成为天然的人；神圣的生命使我们成为神圣的人。我们都能夸口说我们是神圣的人，因为我们是由神圣的生命所生的。因着我们由神圣的生命所生，并有神圣的生命，我们当然就是神圣的人。我们由神圣的生命所生，所以我们是神圣的。

神人乃是由神所生的人，不仅有神圣的生命，也有神圣的性情。感谢神，在圣经六十六卷书里有一节，就是彼后一章四节，说我们有分于神的性情。我们该在我们的圣经里把这一节画起来，好叫每次我们打开圣经时，这一节都会显明出来（神人，七、九页）。

参读：长老训练第六册，九二至九五页。

by God but also born of God, so God is our real, genuine, Father, and we are His real, genuine, children. We have the authority to say that we are children of God. We have God's image and His life and nature. Romans 8:16 says that the Spirit and our spirit witness together that we are children of God...The children of God are the God-men. When we received the Lord Jesus and He came into our spirit, right away an authority was given to us. That authority was the divine life, and with this life is the divine nature. We have the life and nature of God because we were born of God to be His children. We are God-men. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 461-462)

We have been begotten of the Father, the source of life, to be the children of God. Surely it is the greatest wonder in the universe that human beings could be begotten of God and sinners could be made children of God. Through such an amazing divine birth we have received the divine life, the eternal life. (The Conclusion of the New Testament, p. 1071)

As sons of God and as God-men, we have the divine life (John 3:15, 36a). Many Christians realize that they have eternal life, yet they do not know what eternal life is. Furthermore, they do not know what the divine life is. They do not know that, as regenerated ones, they have another life in addition to their own human life. We all need to realize that in addition to our natural life, we have another life, the divine life. The natural life makes us a natural man, and the divine life makes us a divine man. We all can boast that we are divine persons because we have been born of the divine life. Since we have been born of the divine life and possess the divine life, surely we are divine persons. We have been born of the divine life; therefore, we are divine.

As those who are born of God, the God-men have not only the divine life but also the divine nature. Thank God that in the Bible, among the sixty-six books, there is one verse, 2 Peter 1:4, that says that we are partakers of the divine nature, which is the nature of God. We should mark such a verse in our Bibles so that whenever we open the Bible, that verse will stand out. (CWWL, 1994-1997, vol. 2, "The God-men," pp. 437-438)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 517-519

弗五2“也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”

约壹四16“神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。”

按照以弗所四章，我们的生活需要恩典和实际（真理），使我们够资格有分于基督身体的建造。五章比四章更高更深。五章往前给我们看见，我们需要在爱和光中行事为人（2、8）。爱是恩典的源头，光是真理的源头。爱彰显出来，就成了恩典；光照耀出来，就成了真理。基督从神而来，为要彰显神，显明神。当神在主耶稣身上得彰显并被启示时，祂的爱就成了恩典，祂的光就成了真理。我们接受主耶稣作我们的救主和生命，就被带进与父的交通中，享受祂作爱和光（基督的身体，五〇至五一页）。

信息选读

子是爱的彰显，对我们乃是恩典；这恩典把我们带到恩典的源头，就是那是爱的父那里。约翰的福音书里有恩典（约一14），但在约翰的第一封书信里有爱（约壹四8、16）。基督来了，也把真理，实际带给我们。我们有了真理，这真理就把我们带到真理的源头，就是那是光的父那里。耶稣基督把我们带到父那里，父乃是爱，就是恩典的源头，也是光，就是真理的源头。在以弗所五章，我们是光的儿女，在爱和光中行事为人（基督的身体，五一页）。

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

According to Ephesians 4, we need grace and truth for the life that qualifies us to participate in the building up of the Body of Christ. Chapter 5 of Ephesians is higher and deeper than chapter 4. It goes on to show us that we need to walk in love and light (5:2, 8). Love is the source of grace, and light is the source of truth. When love is expressed, it becomes grace. When light shines out, it becomes truth. Christ came from God to express God, to manifest God. When God is expressed and revealed in the Lord Jesus, His love becomes grace and His light becomes truth. When we receive the Lord Jesus as our Savior and our life, we are brought into fellowship with the Father to enjoy Him as love and light. (CWWL, 1988, vol. 3, “The Body of Christ,” pp. 412-413)

Today's Reading

The Son is the expression of love, which to us is grace, and this grace brings us to the source of grace, which is the Father as love. In the Gospel of John there is grace (1:14), but in the first Epistle of John there is love (4:8, 16). Christ also came to bring us the truth, the reality. When we have the truth, the truth brings us to the source of truth, the Father as light. Jesus Christ brings us to the Father, who is love as the source of grace and who is light as the source of truth. In Ephesians 5 we are children of light walking in love and light. (CWWL, 1988, vol. 3, “The Body of Christ,” p. 413)

爱是神内在的本质，光是神外显的元素。神内在的爱是可感觉的，神外显的光是可看见的。我们在爱里的行事为人，该由神爱的本质和光的元素二者所构成。这该是我们行事为人内在的源头，这比恩典和真理更深（圣经恢复本，弗五2注1）。

愿我们都深刻地看见，那合乎神心愿的召会生活，必须在爱里并在光中，这二者乃是神自己的元素。在神内在的本质里，我们有爱和光。在此我们有拔尖的召会生活，就是召会作新妇。以弗所书的目标，乃是带我们进入神内在的本质里，好认识祂是爱和光。在此我们享受照耀的光和甜美的爱，而活在亲密的交通中。

我们要在爱里，在祂面前成为圣别、没有瑕疵。这里的爱是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱。神所拣选的人乃是在这爱里，在这样的爱里，在祂面前成为圣别、没有瑕疵。神先爱我们，然后这神圣的爱激起我们用爱回报祂。在这样爱的情形与气氛中，我们被神浸透，成为圣别、没有瑕疵，象祂一样。在这爱里，就是在一种相互的爱里，神爱我们，我们用这爱回报祂。就在这种情形中，我们变化了；就在这种情形下，我们被神浸透了。

保罗特别说到我们是在爱里生根立基。我们要经历基督，需要信和爱（提前一14）。信使我们能接受并领略基督，爱使我们能享受基督。信和爱都不是我们的，乃是祂的。祂的信成了我们的信，使我们信祂；祂的爱成了我们的爱，使我们爱祂。我们凭以生根立基的爱，乃是我们实际认识并经历之神圣的爱。我们是以这样的爱来爱我们的主，也以同样的爱彼此相爱。在这样的爱里，我们在生命中长大，并在生命中被建造。保罗在这里对经历基督与生命和建造之关系的思想是十分深奥的（以弗所书生命读经，六二二、四〇至四一、三五〇页）。

参读：以弗所书生命读经，第三十三、六十一篇。

Love is the inner substance of God, whereas light is the expressed element of God. The inward love of God is sensible, and the outward light of God is visible. Our walk in love should be constituted of both the loving substance and the shining element of God. These should be the inner source of our walk. They are deeper than grace and truth. (Eph. 5:2, footnote 1)

May we all be impressed that the church life according to God's desire must be in love and in light, both of which are the very elements of God Himself. In the inner substance of God we have love and light. Here we have the top church life, the church as the bride. The goal of the book of Ephesians is to bring us into God's inner substance to know Him as love and light. Here we are to live in intimate fellowship as we enjoy the shining light and love in its sweetness.

We shall be holy and without blemish before Him in love. Love here refers to the love with which God loves His chosen ones and with which His chosen ones love Him. It is in this love, in such a love, that God's chosen ones become holy and without blemish before Him. Firstly, God loved us. Then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish as He is. In this love, a mutual love, God loves us, and we return this love to Him. It is in this kind of condition that we are being transformed. Under such a condition we are being saturated with God.

Paul says specifically that we are rooted and grounded in love. In order to experience Christ, we need faith and love (1 Tim. 1:14). Faith enables us to receive and realize Christ, and love enables us to enjoy Him. Both faith and love are not ours but His. His faith becomes our faith to believe in Him, and His love becomes our love to love Him. The love in which we are rooted and grounded is the divine love realized and experienced by us in a practical way. With such a love we love the Lord, and with that same love we love one another. In such a love we grow in life and are built up in life. Paul's thought here regarding the relationship between the experience of Christ and the matters of life and building is surely deep and profound. (Life-study of Ephesians, pp. 516, 32-33, 289-290)

Further Reading: Life-study of Ephesians, msgs. 33, 61

第五周●周五

晨兴喂养

弗三 19 “并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

基督的爱是超越知识的爱；然而我们能借着经历认识这爱。就我们的心智说，基督的爱是超越知识的，我们的心思无法明白；但我们在灵里借着经历，就能认识基督的爱。

基督的爱就是基督自己。基督是不可度量的，祂的爱也是这样。不要把基督的爱看作是附属于基督的东西；这爱就是基督。因为基督是不可度量的，所以祂的爱是超越知识的；但我们能在灵里认识这爱，不是凭着知识，乃是凭着经历。我们若以目前所经历基督那不可度量的爱，与将来所要经历的相比，就如一滴水与大海相比一样。基督的宇宙量度和祂不可度量的爱，犹如广大无垠的大海，让我们来经历（以弗所书生命读经，三五〇至三五一页）。

信息选读

林前十二章的末了启示，爱是极超越的路（31下）。一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

<< WEEK 5 — DAY 5 >>

Morning Nourishment

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

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.

The love of Christ surpasses knowledge; yet, we can know it by experiencing it. According to our mentality, the love of Christ is knowledge-surpassing. Our mind is not able to know it. But in our spirit we can know the love of Christ through our experience.

The love of Christ is Christ Himself. Just as Christ is immeasurable, so His love is also immeasurable. Do not regard the love of Christ as something belonging to Christ. This love is Christ. Because Christ is immeasurable, His love is knowledge-surpassing; yet we can know it in our spirit, not by knowledge but by experience. If we compare what we have so far experienced of the immeasurable love of Christ to all there is to experience, it is like comparing a raindrop to the ocean. Christ in His universal dimensions and in His immeasurable love is like a vast, limitless ocean for us to experience. (Life-study of Ephesians, p. 290)

Today's Reading

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别地爱恶人也爱好人而得以完全，象我们的父是完全的一样（太五48）。我们必须象我们的父一样完全，因为我们是祂的众子，是祂的种类。这是非常重要的。我们如何作长老和同工？乃是在每一方面都凭着爱。我们必须爱任何一种人（活力排，九三至九四页）。

因为神是灵也是爱，我们越在祂的分赐之下，我们就越有爱。事实上，神的性质越分赐到我们里面，我们就越成为爱。这就是说，我们不仅有爱，我们也就是爱。新约说神就是爱，这不是说神仅仅有爱，乃是说祂就是爱。借着神将祂自己分赐到我们里面，由于这位是爱的神构成的工作，我们就成为爱。作神素质之性质的爱分赐到我们里面，我们就会在爱里对别人反应。唯有一种爱是真实的，就是那出于神分赐的爱。我们在神的分赐之下，就以真实的爱，就是神自己来反应。

我们在神的分赐之下，我们的生活就不仅有灵与爱，也有光。我们天然的爱是在黑暗里。唯有一种爱满了光，那就是来自神之分赐的爱（新约总论第一册，八五页）。

保罗在以弗所五章八节说，“你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女。”我们从前不仅是黑暗的，并且就是黑暗本身。如今我们不仅是光的儿女，并且就是光本身（太五14）。光就是神，照样，黑暗就是撒但。我们从前是黑暗，因为那时我们与撒但是一；现今我们是光，因为我们在主里与神是一。

保罗在以弗所五章八节劝我们：“行事为人就要象光的儿女。”神是光，所以我们这些神的儿女，也是光的儿女。我们如今在主里面既是光，行事为人就要象光的儿女（以弗所书生命读经，五一四页）。

参读：活力排，第八篇。

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species. This is most crucial. How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 126)

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love. This means that we not only have love but that we are love. When the New Testament says that God is love, this does not mean that God merely has love but that He is love. Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love. Only one kind of love is genuine, and that is the love that comes out of God's dispensing. When we are under God's dispensing, we react with genuine love, which is God Himself.

When we are under God's dispensing, our living will not only be with Spirit and love but also with light. Our natural love is in darkness. Only one kind of love is full of light, and that is the love that comes from God's dispensing. (The Conclusion of the New Testament, p. 70)

In Ephesians 5:8 Paul says, "For you were once darkness but are now light in the Lord; walk as children of light." We were once not only dark, but darkness itself. Now we are not only the children of light, but light itself (Matt. 5:14). As light is God, so darkness is the devil. We were darkness because we were one with the devil. Now we are light because we are one with God in the Lord.

In Ephesians 5:8 Paul exhorts us to "walk as children of light." As God is light, so we, the children of God, are also the children of light. Because we are now light in the Lord, we should walk as children of light. (Life-study of Ephesians, p. 425)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

约壹一7“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

弗五8～9“你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女，（光的果子是在于一切的善、义和真实）。”

要明白爱与恩典之间的差异并不难，但要了解光与实际的分别却不容易。我以婚姻生活的亲身经历为例来说明，也许会有帮助。我的妻子与我结婚多年了。在这段时间里，我想不起我曾以我所认为对的方式对待她。相反的，靠着主的加力，我一直在光中对待她。当我们在光中时，我们就在对错的范围之外。我们不需要分辨什么是对的，什么是错的，什么是该作的，什么是不该作的。我们若在光中，我们的生活为人就自然而然照着一种方式。然而，当我们在黑暗中，我们就需要辨别、猜想并摸索出作事的方法。但是当我们在光中时，我们就不需要摸索、猜想或辨别（以弗所书生命读经，六一六页）。

信息选读

保罗在吩咐我们行事为人要象光的儿女之后，在以弗所五章九节插进一句括弧的话，论到光的果子：“光的果子是在于一切的善、义和真实。”善是光之果子的性质；义是产生光之果子的途径或手续；真实就是实际，乃是光之果子真实的彰显（神自己）。光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

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

Eph. 5:8-9 For you were once darkness but are now light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth).

Although it is rather easy to understand the difference between love and grace, it is more difficult to understand the distinction between light and truth. Perhaps it will help if I illustrate from my own experience in married life. My wife and I have been married for a good many years. During this time, I cannot recall ever dealing with her according to what I thought was right. On the contrary, by the Lord's enabling, I have behaved toward her always in light. When we are in the light, we are outside the realm of right and wrong. There is no need to discern what is right and what is wrong, what we should do and what we should not do. If we are in the light, we simply act and behave spontaneously in a certain way. However, when we are in darkness, we need to discern, to guess, and to grope for a way to do things. But when we are in the light, there is no need for groping, guessing, or discerning. (Life-study of Ephesians, pp. 511-512)

Today's Reading

After commanding us to walk as children of light, Paul inserts in Ephesians 5:9 a parenthetical statement regarding the fruit of the light, saying that “the fruit of the light consists in all goodness and righteousness and truth.” Goodness is the nature of the fruit of the light; righteousness is the way or the procedure to produce the fruit of the light; and the truth is the reality, the real expression of the fruit of the light. This expression is God Himself. The fruit of the light must be good in nature, righteous in procedure, and real in expression so that God may be expressed as the reality of our daily walk.

保罗在说到光的果子时，只提到三件事物：善、义和真实，这是很有意义的。他不是说到圣别、恩慈、谦卑。他只提三件事物的原因，是因为在善、义和真实中之光的果子，与三一神有关。善，指光之果子的性质。主耶稣曾指出，只有一位是善的，就是神自己（太十九 17）。因此，这里的善是指父神。父神就是善，乃是光之果子的性质。

请注意，保罗在〔以弗所五章〕这里不是说到光的工作，或是光的行为，乃是说到光的果子。果子是生命同其性质的事，光之果子的性质就是父神。

我们曾指出，义指光之果子的途径或手续。义是产生光之果子的手续。在神格中，子基督是我们的义。祂来到地上，照着神的手续（这手续总是义的），产生一些东西。义是神的途径，神的手续。基督照着神义的手续，成就神的定旨（罗五 17～18、21）。所以，光之果子的第二面是指子神。

真实是光之果子的彰显。这果子必须是真实的，也就是说，必须是神的彰显，就是隐藏之光的照耀。无疑的，这真实是指实际的灵，就是三一神的第三者。所以，父是善，子是义，那灵是真理、实际，这三者都与光的果子有关。…以弗所五章九节是行事为人象光之儿女的定义。如果我们行事为人象光的儿女，我们就会结出九节所描述的果子。我们借着行事为人象光之儿女所结的果子，必定是在善、义和真实里。我们行事为人象光的儿女，证据乃是看有没有结出这种果子（以弗所书生命读经，五一六至五一七页）。

参读：以弗所书生命读经，第五十篇。

It is significant that in speaking of the fruit of the light Paul mentions only three things: goodness, righteousness, and truth. He does not speak of holiness, kindness, or humility. The reason he mentions just three things is that the fruit of the light in goodness, righteousness, and truth is related to the Triune God. Goodness refers to the nature of the fruit of light. The Lord Jesus once indicated that the only One who is good is God Himself (Matt. 19:17). Hence, goodness here denotes God the Father. God the Father as goodness is the nature of the fruit of the light.

Notice that here Paul speaks not of the work of the light nor of the conduct of the light, but of the fruit of the light. Fruit is a matter of life with its nature. The nature of the fruit of the light is God the Father.

We have pointed out that the righteousness denotes the way or the procedure of the fruit of the light. Righteousness is the procedure by which the fruit of the light is produced. In the Godhead, the Son, Christ, is our righteousness. He came to earth to produce certain things according to God's procedure, which is always righteous. Righteousness is God's way, God's procedure. Christ came to accomplish God's purpose according to His righteous procedure. Therefore, the second aspect of the fruit of the light refers to God the Son.

The truth is the expression of the fruit of the light. This fruit must be real; that is, it must be the expression of God, the shining of the hidden light. No doubt, this truth refers to the Spirit of reality, the third of the Triune God. Therefore, the Father as the goodness, the Son as the righteousness, and the Spirit as the truth, the reality, are all related to the fruit of the light...Ephesians 5:9 is the definition of walking as children of light. If we walk as the children of light, we shall bear the fruit described in verse 9. The fruit we bear by walking as the children of the light must be in goodness, in righteousness, and in truth. The proof that we are walking as children of light is seen in the bearing of such fruit. (Life-study of Ephesians, pp. 426-428)

Further Reading: Life-study of Ephesians, msg. 50

第五周诗歌

6

敬拜父 — 是爱与光

8 7 8 7 副 (英 13)

G 大调

3/4

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

一 神, 你 是 爱, 你 也 是 光, 且 在 子 里 作 生 命;

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

爱 已 显 明, 光 已 照 亮, 我 们 因 此 而 得 生。

(副) 7̣ · 1̣ | 2 - 4̣ · 7̣ | 1 - 3̣ · 4̣ | 5̣ · 5̣ 5̣ · 3̣ | 2 -

一 至 六 你 是 爱! 你 是 光! 且 在 子 里 作 生 命;

七 何 荣 耀! 何 福 气! 爱 已 显 明, 光 已 亮!

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

一 至 六 爱 已 显 明, 光 已 照 亮, 我 们 因 此 而 得 生。

七 感 谢 不 尽, 赞 美 不 已! 父, 你 是 爱 又 是 光!

二 爱重所是, 光重所为, 爱是借光而释放;
光显于外, 爱在于内, 光是带爱而照亮。

三 爱的显明就是恩典, 光的照亮是真理;
爱叫我们享你肥甘, 光叫我们认识你。

四 爱叫你在子里来死, 使我借祂得生命;
光叫我能有所认识, 使我借血得洁净。

五 爱叫我们得着生命, 有分于你的交通;
光叫我们得着洁净, 能以活在交通中。

六 光的照亮、血的洗净, 带来膏油的涂抹,
你的成分、爱的生命, 在我里面就加多。

七 爱叫我们成为儿女, 时常称你作阿爸;
光叫我们不洁全去, 直到见主得像祂。

WEEK 5 — HYMN

Thou art love and Thou art light, Lord Worship of the Father—As Love and Light

C6 Cb13 K6 P9 R6 S8 Tg13

13

G D G Bm C D

1. Thou art love and Thou art light, Lord, In the Son as life Thou art; Love ex-

G E Am C G/D D⁷

5 press - ing, light il - lum'n - ing, Thou dost life to us im -

G D/F# B Em G/B C D

8 **Chorus** part. (C) Thou art love! Thou art light! In the Son as life Thou art; Love ex-

G E/G# Am C G/D D⁷ G

13 press - ing, light il - lum'n - ing Thou dost life to us im - part.

2. Love bespeaks Thy very being,
What Thou dost is shown by light;
Love is inward, light is outward,
Love accompanies the light.
 3. Love by grace is manifested,
And the light by truth is shown;
By Thy love we may enjoy Thee;
By Thy light Thou, Lord, art known.
 4. Thru Thy love, which led to Calvary,
We receive the life of God;
Light our understanding opens,
That we may apply the blood.
 5. Thru Thy love, as life Thou enter'st
Fellowship with Thee to give;
Thru Thy light we take Thy cleansing
And in fellowship may live.
 6. By the light and blood which cleanses,
The anointing we shall know;
Then the life of love Thine essence,
More and more in us will flow.
 7. By Thy love we are Thy children,
Abba Father calling Thee;
Light disperses all our darkness,
Till, like Him, Thy Son, we see.
- Chorus** O what grace! O what truth!
Love is seen and light is shown!
We would praise Thee never ceasing,
Thou by love and light art known!

第六篇

使徒的职事

与基督天上的职事合作

读经：约二一 15 ~ 17，十 10 ~ 11，16，徒二十 20，31，彼前二 25，五 1 ~ 4，来十三 20 ~ 21

纲要

周一

壹 约翰二十一章是约翰福音的完成和总结：

一 约翰福音有二十一章，但事实上结束于二十章；整卷书说到基督在地上的职事，开始于祂这话成为肉体，成了一个在肉体里的人，（一 1，14，）结束于祂这末后亚当的复活，成了赐生命的灵；（二十 22，林前十五 45 下；）因此，约翰二十一章应当是一篇附言。

二 这样说虽然是对的，但更内在地说，约翰二十一章乃是约翰福音的完成和总结；二十一章总结整卷约翰福音，给我们看见基督在天上的职事与使徒在地上的职事一起合作，以完成神新约的经纶。

贰 在十章十节、十一节和十六节，主向门徒揭示，祂是好牧人，来使羊更丰盛地得着生命，并且祂另外有羊（外邦人），祂必须领这另外的羊与他们（犹太信徒）合为一群（一个召会），归于一个牧人之下：

Message Six

The Apostolic Ministry

in Cooperation with Christ's Heavenly Ministry

Scripture Reading: John 21:15-17; 10:10-11, 16; Acts 20:20, 31; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21

OUTLINE

Day 1

I. John 21 is the completion and consummation of the Gospel of John:

A. The Gospel of John has twenty-one chapters, but it actually ends with chapter 20; the entire book covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:1, 14) and ending with His resurrection as the last Adam to become the life-giving Spirit (20:22; 1 Cor. 15:45b); hence, John 21 should be an appendix.

B. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John; chapter 21 consummates the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's New Testament economy.

II. In 10:10, 11, and 16 the Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) that He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd:

一 首先，主的牧养是在祂地上的职事里——太九 36，十 1～6。

二 然后，主的牧养是在祂天上的职事里，（彼前五 4，）照顾召会，结果带进祂的身体。

叁 在这一篇附言里，当主在复活之后，并在祂升天之前，与祂的门徒同在时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊——约二 15～17：

一 这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体。

二 以下使徒保罗的话，证实这事：

1 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的”——徒二十 28。

2 “…必有凶暴的豺狼进入你们中间，不爱惜羊群”——二十九节。

3 “…神…凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来…”——来十三 20。

周二

肆 彼得对主的这个托付印象非常深刻，以致：

一 在他的前书里，他告诉信徒，他们好象羊走迷了路，如今却归到他们魂的牧人和监督（基督）了——彼前二 25。

二 他劝勉长老，务要牧养他们中间神的群羊，好

A. First, the Lord's shepherding was in His earthly ministry—Matt. 9:36; 10:1-6.

B. Second, the Lord's shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church, issuing in His Body.

III. In this appendix, when the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens—John 21:15-17:

A. This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ.

B. The following words of the apostle Paul confirm this:

1. "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood"—Acts 20:28.

2. "Fierce wolves will come in among you, not sparing the flock"—v. 29.

3. "God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant"—Heb. 13:20.

Day 2

IV. Peter was so impressed with this commission of the Lord that:

A. In his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls—1 Pet. 2:25.

B. He exhorts the elders to shepherd the flock of God among them so that

使他们在牧长显现的时候，得着那不能衰残的荣耀冠冕—五 1～4。

三 彼得告诉长老们，务要按着神牧养神的群羊—1～2 节：

- 1 “按着神”，意思就是我们必须活神；我们必须随时随处有神。
- 2 当我们与神是一，我们就在生命和性情上，但不在神格上成为神；于是在我们牧养别人时，我们就有神并且就是代理的神。
- 3 按着神牧养，意即按着神属性的所是一爱、光、圣、义—牧养。
- 4 按着神牧养，意即按着神的性情、心意、作法和荣耀牧养，不按着人的偏好、兴趣和目的。

四 彼得的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。

伍 使徒职事与基督天上职事合并的主要目的和目标，乃是要建造基督的身体，终极完成新耶路撒冷，以完成神永远的经纶。

陆 为着神永远经纶的主要目的和终极完成而牧养神的群羊，这件事甚至在雅歌中也提到：

- 一 “我心所爱的啊，求你告诉我，你在何处牧放羊群〔为着满足〕？晌午在何处使羊群歇卧〔为着安息〕？”——7 上。

when the Chief Shepherd is manifested, they will receive the unfading crown of glory—5:1-4.

C. Peter tells the elders that their obligation is to shepherd God's flock according to God—vv. 1-2:

1. According to God means that we must live God; we must have God on hand.
2. When we are one with God, we become God in life and in nature but not in the Godhead; then we have God and are the acting God in our shepherding of others.
3. To shepherd according to God is to shepherd according to what God is in His attributes—love, light, holiness, and righteousness.
4. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to man's preference, interest, and purpose.

D. Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock, which issues in His Body.

V. The main purpose and goal of the apostolic ministry incorporated with Christ's heavenly ministry are to build up the Body of Christ, which will consummate the New Jerusalem for the accomplishment of the eternal economy of God.

VI. The matter of shepherding God's flock for the main purpose and ultimate consummation of the eternal economy of God is referred to even in Song of Songs:

- A. “Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?”—1:7a.

二 “只管出去跟随羊群的脚踪，把你的山羊羔牧放在牧人帐棚的旁边”——8节下。

三 “我的良人属我，我也属他；他在百合花〔以单一的心，过着信靠神的生活，而寻求基督的人〕中牧放群羊”——二16。

四 “我属我的良人，我的良人也属我；他在百合花中牧放群羊”——六3。

周 三

柒 约翰福音若没有二十一章这样一篇附言，就没有充分而圆满的开始：

一 如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的；唯有我们牧养别人时，我们才能内在地认识约翰福音；牧养乃是开启约翰福音的钥匙。

二 我们必须以牧养的路来传福音并复兴召会：

1 我们不该作主辖管所委托我们的产业，乃该作群羊的榜样——彼前五3。

2 我们必须愿意作圣徒们的奴仆，并且必须谦卑自己在圣徒之下。

3 长老们必须彼此牧养，彼此相爱，作身体生活的模型。

4 我们必须在每件事上并在每一方面照料圣徒，为着将基督分赐到他们里面。

5 我们必须接触、探访圣徒，并邀请他们到家中用餐。

捌 我们必须照着主耶稣在祂尽职时的榜样牧养人，以完成神永远的经纶——太九36，约十11：

B. “Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds’ tents”—v. 8b.

C. “My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart]”—2:16.

D. “I am my beloved’s, and my beloved is mine; / He pastures his flock among the lilies”—6:3.

Day 3

VII. Without John 21 as such an appendix, the Gospel of John does not have an adequate and complete ending:

A. If we do not know what shepherding is, the entire Gospel of John will be in vain to us; it is only when we shepherd others that we can know John in an intrinsic way; shepherding is the key to the Gospel of John.

B. We must take the shepherding way to preach the gospel and revive the church:

1. We must not lord it over God’s allotments but become patterns of the flock—1 Pet. 5:3.

2. We must be willing to be slaves to the saints and must humble ourselves under the saints.

3. The elders should shepherd one another and love one another to be a model of the Body life.

4. We must take care of the saints in everything and in every way for the dispensing of Christ into them.

5. We must contact and visit the saints and invite them to our home for meals.

VIII. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for carrying out God’s eternal economy—Matt. 9:36; John 10:11:

周 四

一 在路加十五章里，主耶稣揭示三一神对罪人拯救的爱：

- 1 我们必须跟随经过过程之三一神寻找并得着堕落之人的步骤—1 ~ 10, 17 ~ 18 节。
 - 2 我们没有父的爱和赦免的心，也没有救主牧养和寻找的灵，这是我们不结果子的原因。
 - 3 我们必须在耶稣的人性里顾惜人（使他们快乐，并使他们觉得愉快和舒适）—太九 10，路七 34。
 - 4 我们必须在基督的神性里喂养人（以那在三个时期中尽其职事之包罗万有的基督喂养他们）—太二四 45 ~ 47。
- 二 基督不是来作审判官，乃是来作医生，医治、恢复、点活并拯救患麻风、（八 2 ~ 4、）瘫痪、（5 ~ 13, 九 2 ~ 8、）发烧、（八 14 ~ 15、）被鬼附、（16, 28 ~ 32、）患各样疾病的、（16、）以及受人藐视的税吏并罪人，（九 9 ~ 11、）使他们能被重新构成，成为祂属天国度的子民—12 ~ 13 节。

周 五

三 祂必须经过撒玛利亚，特意绕道去叙加，要得着一个不道德的妇人，借着请那妇人给祂水喝而顾惜她，好用涌流的三一神作生命的水喂养她—约四 3 ~ 14。

四 祂是没有罪的一位，但祂不定罪那行淫的妇人，却顾惜她，在法理一面赦免她的罪，并在生机一面使她从罪得自由—八 1 ~ 11, 32, 36。

五 祂到耶利哥，只是为着要探访并得着一个人，

Day 4

A. In Luke 15 the Lord Jesus unveiled the saving love of the Triune God for sinners:

1. We need to follow the steps of the processed Triune God in seeking and gaining fallen people—vv. 1-10, 17-18.
2. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit is the reason for our barrenness.
3. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus—Matt. 9:10; Luke 7:34.
4. We need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ—Matt. 24:45-47.

B. Christ came not as a Judge but as a Physician to heal, recover, enliven, and save the lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11) that they might be reconstituted to become people of His heavenly kingdom—vv. 12-13.

Day 5

C. He had to pass through Samaria, purposely detouring to Sychar to gain one immoral woman, cherishing her by asking her to give Him something to drink that He might nourish her with the flowing Triune God as the water of life—John 4:3-14.

D. As the One without sin, He did not condemn the adulterous woman but cherished her by forgiving her sins judicially and setting her free from her sins organically—8:1-11, 32, 36.

E. He went to Jericho just to visit and gain one person, a chief tax collector,

就是税吏长，而祂的传扬乃是一种牧养——路十九 1～10。

and His preaching was a shepherding—Luke 19:1-10.

六 祂借着给孩子们接手而顾惜那些父母——太十九 13～15。

F. He cherished the parents by laying His hands on their children—Matt. 19:13-15.

七 基督借着钉十字架而拯救的第一个人，乃是一个判处死刑的强盗——路二三 42～43。

G. The first one saved by Christ through His crucifixion was a robber sentenced to death—Luke 23:42-43.

八 在祂天上的职事里，基督这位大祭司胸前束着金带，正在顾惜并喂养众召会——启一 12～13。

H. In His heavenly ministry Christ as the High Priest, with a golden girdle about His breasts, is cherishing and nourishing the churches—Rev. 1:12-13.

九 在祂天上的职事里，基督是群羊的大牧人，要根据神的永约终极完成新耶路撒冷——来十三 20～21。

I. In His heavenly ministry Christ is the great Shepherd of the sheep to consummate the New Jerusalem according to God's eternal covenant—Heb. 13:20-21.

玖 使徒是他们所传之福音的榜样——“你们知道，我们在你们中间，为你们的缘故是怎样为人”——帖前一 5 下：

IX. The apostles were a pattern of the glad tidings that they spread—“you know what kind of men we were among you for your sake”—1 Thes. 1:5b:

一 在召会里，人比什么都要紧；人就是方法，人就是主的工作；你所是的，就是你所作的——约五 19，六 57，腓一 19～26，徒二十 18～35，太七 17～18，十二 33～37。

A. In the church the most important thing is the person; the person is the way, and the person is the Lord's work; what you are is what you do—John 5:19; 6:57; Phil. 1:19-26; Acts 20:18-35; Matt. 7:17-18; 12:33-37.

二 我们需要跟随使徒的榜样，注意生命过于工作——约十二 24，林后四 12。

B. We need to follow the pattern of the apostles to pay more attention to life than to work—John 12:24; 2 Cor. 4:12.

周 六

Day 6

三 保罗牧养圣徒，就象乳养的母亲和劝勉的父亲一样——帖前二 7～8，11～12。

C. Paul shepherded the saints as a nursing mother and an exhorting father—1 Thes. 2:7-8, 11-12.

四 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”（徒二十 20）教导他们，并且流泪劝戒每一位圣徒，甚至三年之久，（31，19，）将神一切的旨意告诉他们。（27。）

D. Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (Acts 20:20) and by admonishing each one of the saints with tears even for as long as three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).

- 五 保罗亲密地关切信徒—林后七 3, 门 7, 12。
- 六 他下到软弱之人的水平上, 好使他能得着他们—林后十一 28 ~ 29, 林前九 22, 参太十二 20。
- 七 为着圣徒的缘故, 他乐意花费他所有的, 指他的财物; 并花费他所是的, 指他这人—林后十二 15。
- 八 他是奠祭, 与基督这产生酒的是一, 牺牲他自己, 使别人得以享受基督—腓二 17, 士九 13, 弗三 2。
- 九 保罗在他的教训里指明, 召会是养育人的家, 是医治并恢复人的医院, 也是教导并造就人的学校—弗二 19, 帖前五 14, 林前十四 31。
- 拾 “我盼望因着我们接受有关牧养的这个负担, 在我们中间会有真正的复兴。众召会若都接受这教训, 有分于基督奇妙的牧养, 在主的恢复里就会有一次大的复兴” (活力排, 四九页)—参诗二二~二四 (二二 1 注 1 与二四 1 注 1)。
- E. He had an intimate concern for the believers—2 Cor. 7:3; Philem. 7, 12.
- F. He came down to the weak ones' level so that he could gain them—2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20.
- G. He was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints—2 Cor. 12:15.
- H. He was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ—Phil. 2:17; Judg. 9:13; Eph. 3:2.
- I. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—2:19; 1 Thes. 5:14; 1 Cor. 14:31.
- X. “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery” (The Vital Groups, p. 40)—cf. Psa. 22—24 (footnote 1 on 22:1 and footnote 1 on 24:1).

约二一 15 ~ 17 “...耶稣对西门彼得说, ...你爱我...么? 彼得对他说, 主啊, 是的, 你知道我爱你。耶稣对他说, 你喂养我的小羊。耶稣第二次又对他说, ...你爱我么? 彼得对他说, 主啊, 是的, 你知道我爱你。耶稣对他说, 你牧养我的羊。耶稣第三次对他说, ...你爱我么? 彼得...对耶稣说, 主啊, ...你知道我爱你。耶稣对他说, 你喂养我的羊。”

约翰二十一章启示, 使徒的职事与基督天上的职事合作。基督升到诸天之上以后, 就开始了祂天上的职事。为此, 祂兴起一班跟随祂的人作祂的使徒, 他们能与祂完全地合作。这些使徒受升天基督的托付, 与祂合作, 以完成神新约的经纶。祂在诸天之上所作的, 使徒就在地上作, 以完成祂天上的职事 (约翰福音结晶读经, 一五八页)。

信息选读

整卷约翰福音说到基督在地上的职事, 开始于祂神的话成为肉体, 成了一个在肉体里的人 (一 1 ~ 14), 结束于祂这末后亚当的复活, 成了赐生命的灵 (二十); 因此, 二十一章应当是一篇附言。这样说虽然是对的, 但更内在地说, 约翰二十一章乃是约翰福音的完成和总结。...该章总结整卷约翰福音, 给我们看见基督在天上的职事与使徒在地上的职事一起合作, 以完成神新约的经纶。

在约翰十章十节、十一节和十六节, 主向门徒揭示, 祂是好牧人, 来使羊更丰盛地得着生命。

主的牧养先是在祂地上的职事里 (太九 36)。主看见以色列人如同羊, 受到他们首领的搅扰; 他们如

John 21:15-17 ...Jesus said to Simon Peter,...Do you love Me...? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. He said to him again a second time,...Do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep. He said to him the third time,...Do you love Me?...And he said to Him, Lord,...You know that I love You. Jesus said to him, Feed My sheep.

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry. After Christ ascended to the heavens, He began His heavenly ministry. In doing this, He raised up a group of His followers as His apostles who could fully cooperate with Him. These apostles were commissioned by the ascended Christ to cooperate with Him to carry out God's New Testament economy. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 446)

Today's Reading

The entire [Gospel of John] covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:1-14) and ending with His resurrection as the last Adam to become the life-giving Spirit (ch. 20); hence, chapter 21 should be an appendix. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John...[This chapter] consummates the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's New Testament economy.

In John 10:10, 11, and 16 the Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly.

First, the Lord's shepherding was in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away

同羊流离，没有牧人。主这位神选民的牧人就祷告，于是神告诉祂所差的这一位，要设立十二使徒，使他们照顾神的羊（十1～6）。

然后，主的牧养是在祂天上的职事里（彼前五4）照顾神的召会，结果带进祂的身体。

当主在复活之后，并在祂升天之前，与祂的门徒同在时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（约二一15～17）。牧养含示喂养，但牧养所包含的比喂养更多。牧养乃是给群羊周全、柔细的照顾。

这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体。

保罗在行传二十章二十八节告诉以弗所的长老：“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”保罗虽然很紧急地要回耶路撒冷，但在他的行程中，他打发人叫以弗所的长老到他那里去。

保罗说，“必有凶暴的豺狼进入你们中间，不爱惜羊群。”（29）。

羊群就是召会。保罗在希伯来十三章二十节说，“神…凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来。”这永约就是新约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷。神的永约是要借着牧养，终极完成新耶路撒冷。神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷（约翰福音结晶读经，一五八至一六一页）。

参读：约翰福音结晶读经，第十三篇。

like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (10:1-6).

Second, the Lord's shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock.

This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ.

In Acts 20:28 Paul told the elders of Ephesus, "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained [or, purchased] through His own blood." Although Paul was on an urgent trip back to Jerusalem, while he was journeying, he sent word for the elders in Ephesus to come to him.

Paul said that "fierce wolves will come in among you, not sparing the flock" (v. 29). The flock is the church.

Paul says in Hebrews 13:20, "God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant." The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem. The eternal covenant of God is to consummate the New Jerusalem by the shepherding. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 446-448)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

彼前五 1~2 “所以，我这同作长老，作基督受苦的见证人，并同享那将要显出之荣耀的，劝你们中间作长老的人，务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切。”

彼得对主的这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好象羊走迷了路，如今却归到他们魂的牧人和监督（基督）了（彼前二）。基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。祂借着监督他们的魂，而照顾有关他们魂的事。基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形（约翰福音结晶读经，一六二页）。

信息选读

在彼得的头一封书信中，在二章二十五节他说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神。我们必须随时随处有神。我们在我们的悟性上、道理上、与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神属性的所是牧养。神是爱、光、圣、义。按着神，至少是按着神的这四种属性。我们必须按着这四种属性牧养年幼的、软弱的和退后的。这样，我们就是好牧人（活力排，七六至七七页）。

Morning Nourishment

1 Pet. 5:1-2 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed: Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly.

Peter was so impressed with this commission of the Lord that in his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls (2:25). Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls. He takes care of the things concerning their souls by overseeing their souls. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 448)

Today's Reading

In his first Epistle, Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (2:25). Then in 5:1-2 he tells the elders that their obligation is to shepherd God's flock according to God. According to God means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness. "According to God" is at least according to these four attributes of God. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 114)

按着神监督，意即按着神的性情、心意、作法和荣耀，不按着人的偏好、兴趣和目的。作长老的不该按着他们的意见、观念或好恶而监督。反之，他们该照着神的拣选、愿望、心意和喜好而监督。作长老的必须全然按着神的思想、感觉、意愿和拣选而监督（彼得前书生命读经，三五二页）。

彼得〔在彼前五章一至四节〕的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。…使徒职事与基督天上职事合并的主要目的和目标，乃是要建造基督的身体，终极完成新耶路撒冷，以完成神永远的经纶。

为着神永远经纶的主要目的和终极完成而牧养神的群羊，这件事甚至在雅歌中也提到。在这卷书中，基督牧养那寻求祂并追求祂的人。…在一章七节上半，寻求者说，“我心所爱的啊，求你告诉我，你在何处牧放羊群〔为着满足〕？晌午在何处使羊群歇卧〔为着安息〕？”牧人回答寻求者说，“只管出去跟随羊群脚踪，把你的山羊羔牧放在牧人帐棚的旁边。”（8下）在主这牧长之下，有许多别的牧人。这许多牧人在他们帐棚旁边，也就是在他们生活所在之处，牧放他们的年幼者。

二章十六节说，“我的良人属我，我也属他；他在百合花〔以单一的心，过着信靠神的生活，而寻求基督的人〕中牧放群羊。”主一直在牧放祂所有象百合花一样的寻求者，照顾他们，喂养他们，并牧养他们，使他们长大。…六章三节说，“我属我的良人，我的良人也属我；他在百合花中牧放群羊。”牧养信徒，对于他们在神圣生命里的长大，是极其重要的（约翰福音结晶读经，一六三至一六四页）。

参读：活力排，第七篇。

To oversee according to God means according to God's nature, desire, way, and glory, not according to man's preference, interest, and purpose. The elders should not oversee according to their opinion, concept, or likes or dislikes. Instead, they should oversee according to God's choice, desire, intention, and preference. The elders must oversee the church altogether according to God's thought, feeling, will, and choice. (Life-study of 1 Peter, p. 293)

Peter's word [in 1 Peter 5:1-4] indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock, which issues in His Body. The main purpose and goal of the apostolic ministry incorporated with Christ's heavenly ministry are to build up the Body of Christ, which will consummate the New Jerusalem for the accomplishment of the eternal economy of God.

This matter of shepherding God's flock for the main purpose and ultimate consummation of the eternal economy of God is referred to even in Song of Songs. In this book Christ shepherds His seeker and pursuer. In Song of Songs 1:7a the seeker says, "Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?" The Shepherd responds to the seeker by saying, "Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds' tents" (v. 8b). Under the Lord as the Chief Shepherd there are many other shepherds. The many shepherds pasture their young by their tents, that is, where they live.

Song of Songs 2:16 says, "My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart]." The Lord is pasturing all His seekers as lilies, taking care of them, feeding them, and shepherding them that they may grow. Song of Songs 6:3 says, "I am my beloved's, and my beloved is mine; / He pastures his flock among the lilies." To shepherd the believers is very crucial for their growth in life. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 448-449)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 7

彼前五3“也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”

约十11“我是好牧人，好牧人为羊舍命。”

约翰二十一章是说到牧养。…这一章不只是约翰福音的附言，也是约翰福音的完成和总结。约翰福音说到基督是神来作我们的生命。…至终，这样一卷书是以牧养作总结。如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的。唯有我们牧养别人时，我们才能内在地认识约翰福音。牧养乃是开启约翰福音的钥匙。

十五节说，“耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对他说，主啊，是的，你知道我爱你。”因为彼得曾三次否认主，所以他说，“主啊，你知道。”彼得对于自己向主的爱，失去了天然的自信。主来恢复彼得对他的爱，嘱咐他牧养并喂养他的羊（活力排，七六页）。

信息选读

约翰福音若没有二十一章，就没有充分而圆满的结束。〔我们必须〕以牧养的路来传福音并复兴召会（约翰福音结晶读经，一六五页）。

在彼前五章三节彼得…说，“也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”作主辖管别人，指操权辖管被治理的人（太二十25）。在信徒中间，除了基督以外，不该有别的主；众人都该是仆人，甚至是奴仆（26～27，二三10～11）。召会中的长老

1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

John 21 is a chapter on shepherding....This chapter is not merely an appendix but also the completion and consummation of the Gospel of John, a book on Christ being God coming to be our life....Eventually, such a book has a conclusion on shepherding. If we do not know what shepherding is, the entire Gospel of John will be in vain to us. It is only when we shepherd others that we can know John in an intrinsic way. Shepherding is the key to the Gospel of John.

John 21:15 says, “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.” Peter said, “Lord, You know,” because he had denied the Lord three times. He lost his natural confidence in his love toward the Lord. In restoring Peter’s love toward Him, the Lord charged him to shepherd and feed His sheep. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 114)

Today’s Reading

Without John 21 the Gospel of John does not have an adequate and complete ending. [We need to take] the shepherding way to preach the gospel and revive the church. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 449-450)

First Peter 5:3 says, “Nor as lording it over your allotments but by becoming patterns of the flock.” To lord it over others is to exercise lordship over those who are ruled (Matt. 20:25). Among the believers, besides Christ there should be no lord. All should be servants, even slaves (Matt. 20:26-27; 23:10-11). The elders in the church can only take the leadership (not the lordship), which all the believers

只能带领（不能作主），所有的信徒都该敬重并跟随这带领（帖前五 12，提前五 17）。

所有的长老都该是圣徒的奴仆。长老甚至作仆人还不够，他们必须是奴仆。这是彼得从主自己所学习的。彼得听见主耶稣说，想要为大的人，就必作奴仆。作长老的该把自己看作奴仆，把弟兄姊妹看作自己的主人。

“所委托你们的产业”，原文指一分土地，或资产，因此是所分配的土地、委托的资产；这里是指下句的群羊。召会乃是神的产业，分配给长老作他们受托的资产，蒙神委托他们照管。…召会是神的群羊和祂的产业。长老们已蒙神设立作群羊的牧人。因此，神将他们所在地的召会分配给他们照管。一地的召会是神的产业，不是长老们的产业。但神已将那召会分配给长老们，使他们照顾召会，并牧养召会。不但如此，召会只是暂时分配给长老们照管。召会永远是神的产业。甚至长老自己也是作神产业之召会的一部分。…长老们不该辖管所委托他们的产业，乃该作群羊的榜样。这就是说，他们领头事奉并照管召会，使信徒可以跟随（彼得前书生命读经，三五三至三五四页）。

牧养和教导是我们的义务，是主所给我们的嘱咐。这是神所命定建造基督身体基本的路，以终极完成祂永远的目标—新耶路撒冷。…福音书启示基督在祂为着完成神永远经纶之职事里的牧养和教导（活力排，六四至六五页）。

我只在意一件事—执行主所嘱咐我们作的。我们都需要起来，把基督教一切不合圣经的实行丢在脚下。这些日子我们首要该作的事，就是到人家中去探访人。这是跟随主耶稣的榜样。我们必须去探访人（长老训练第九册，二〇页）。

参读：活力排，第六篇。

should honor and follow (1 Thes. 5:12; 1 Tim. 5:17).

All the elders should be slaves of the saints. It is not adequate for the elders even to be servants; they must be slaves. This is something Peter learned from the Lord Himself. Peter heard the Lord Jesus say that those who desire to become great must be slaves. Elders should regard themselves as slaves, and the brothers and sisters as their masters.

Literally, the word allotments means “lots, portions”; hence, “allotments, portions entrusted.” Here this word refers to the flock. The churches are God’s possession, allotted to the elders as their allotments, their portions, entrusted to them by God for their care. The church is God’s flock and His possession. The elders have been appointed by God to be shepherds of the flock. Hence, God has allotted the church in their locality to them for their care. The church in a particular locality is God’s possession; it is not the possession of the elders. But God has allotted that church to the elders so that they may care for it and shepherd it. Furthermore, the church is only allotted to the elders for their care temporarily. For eternity the church is God’s possession. Even the elders themselves are a part of the church as the possession of God. Instead of lording it over the allotments, the elders should become patterns of the flock. This means that they take the lead to serve and care for the church so that the believers may follow. (Life-study of 1 Peter, pp. 294-295)

Shepherding and teaching are our obligation as a charge given to us by the Lord. This is the basic way ordained by God in the building up of the Body of Christ to consummate His eternal goal—the New Jerusalem....The Gospels reveal Christ’s shepherding and teaching in His ministry for carrying out God’s eternal economy. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 105)

I care for only one thing—to carry out what the Lord has charged us to do. We all need to rise up and put everything of the unscriptural practice of Christianity under our feet. The number one thing we should do in these days is to visit people in their homes. This is to follow the pattern of the Lord Jesus. We must go to visit people. (CWWL, 1986, vol. 3, “Elders’ Training, Book 9: The Eldership and the God-ordained Way (1),” pp. 38-39)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 6

太九 36 “祂看见群众，就对他们动了慈心，因为他们困苦流离，如同羊没有牧人一样。”

路十五 20 “于是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。”

路加十五章四节说，“你们中间谁有一百只羊，失去其中的一只，不把这九十九只撇在旷野，去找那失去的，直到找着么？”这里的旷野表征世界。牧人到旷野去寻找失去的羊，指明子已来到世上，与人同在（约一 14）。

路加十五章五至六节接着说，“找着了，就欢欢喜喜地扛在自己肩上，回到家里，召齐朋友、邻舍，对他们说，和我一同欢喜吧，因为我失去的那只羊已经找着了。”在此，我们看见救主拯救的力量，以及祂拯救的爱（路加福音生命读经，三三四页）。

信息选读

牧养是神圣的事。我们要作牧人，就必须是基督的见证人，是基督的肢体，也是基督的弟兄，有分于祂儿子的名分。…我们需要牧养人。这是结果子的路，是得着繁增和扩增的路。我们若接受这种交通，我信地上会有一个大复兴，但不是由少数属灵大汉带来的，乃是由基督身体的许多肢体，跟随经过过程之三一神寻找并得着堕落之人的步骤，成为牧人所带来的（活力排，五〇页）。

不牧养、不寻找的灵，以及没有爱和赦免的灵，正在主的恢复里到处蔓延。我相信，没有父神爱和

Matt. 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:4 says, “Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?” Here the “wilderness” signifies the world. The shepherd going into the wilderness to seek the lost sheep indicates that the Son has come to the world to be with men (John 1:14).

Luke 15:5-6 continues, “And when he finds it, he lays it on his shoulders, rejoicing. And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.” Here we see the Savior’s saving strength and His saving love. (Life-study of Luke, p. 291)

Today’s Reading

Shepherding is something divine. In order to be a shepherd, we must be a witness of Christ, a member of Christ, and a brother of Christ, sharing His sonship....We need to shepherd people. This is the way to be fruitful, to have the multiplication and the increase. If this kind of fellowship is received by us, I believe there will be a big revival on the earth, not by a few spiritual giants but by the many members of Christ’s Body being shepherds who follow the steps of the processed Triune God in seeking and gaining fallen people. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 92-93)

The spirit of not shepherding and seeking others and being without love and forgiveness is spreading in the recovery everywhere. I believe that not having the

赦免的心，没有救主牧养和寻找的灵，乃是我们不结果子的原因。我知道你们都劳苦作工，但几乎没有果子（对同工长老们以及爱主寻求主者爱心的话，四二页）。

顾惜人是使人快乐、愉快、舒适；喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们。…祂在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会。

基督也是大祭司，以祂自己…带着祂的神性作“力量带子”来喂养我们。…祂在神性里喂养众召会，使众召会能在祂神圣的生命中长大成熟，而在祂七倍的加强里成为得胜者（活力排，一二六、一三六页）。

当主耶稣与税吏和罪人享受筵席时，法利赛人批评且定罪祂，问门徒说，他们的老师为什么和这样的人一同吃饭（太九 10～11）。主抓住…机会，非常喜乐地启示祂自己是医生：“强健的人用不着医生，有病的人才用得着。”（12）主告诉法利赛人，税吏和罪人是“病人”，有病的人，祂对他们不是审判官，乃是医生，医治者。…审判官的审判是按着公义，医生的医治是按着怜悯和恩典。那些被祂作成属天国子民的人，乃是患麻风（八 2～4）、瘫痪（5～13，九 2～8）、发烧（八 14～15）、被鬼附（16、28～32）、患各样疾病的（16）以及受人藐视的税吏和罪人（九 9～11）。…祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成诸天之国的公民（新约总论第二册，三一一页）。

参读：活力排，第四、十一篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

Father's loving and forgiving heart and not having the Savior's shepherding and seeking spirit is the reason for our barrenness. I realize that you all work hard, but there is almost no fruit. (CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," p. 31)

To cherish people is to make them happy, pleasant, and comfortable; to nourish people is to feed them with the all-inclusive Christ in His full ministry in His three stages...He takes care of the churches as the lampstands in His humanity as the Son of Man to cherish them.

He is also the High Priest with His divinity as the "energy belt" to nourish us with Himself...His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 151, 158)

While the Lord Jesus was enjoying a feast with tax collectors and sinners, the Pharisees criticized and condemned Him, and they asked the disciples why their teacher ate with such people (Matt. 9:10-11). The Lord took the opportunity...to give a very pleasant revelation of Himself as the Physician: "Those who are strong have no need of a physician, but those who are ill" (v. 12). The Lord was telling the Pharisees that the tax collectors and sinners were "patients," sick ones, and that to them He was not a judge but a physician, a healer...The judgment of a judge is according to righteousness, whereas the healing of a physician is according to mercy and grace. Those whom the Lord made people of His heavenly kingdom were lepers (Matt. 8:2-4), paralytics (8:5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (8:16, 28-32), those sick of all kinds of illnesses (8:16), the despised tax collectors, and sinners (9:9-11)...He came to minister as a physician, to heal, recover, enliven, and save them so that they might be reconstituted to be citizens of the kingdom of the heavens. (The Conclusion of the New Testament, pp. 490-491)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 4, 11; "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," ch. 2

第六周●周五

晨兴喂养

来十三 20 “…平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的。”

启一 13 “灯台中间，有一位好象人子，身穿长袍，直垂到脚，胸间束着金带。”

当基督这位神救主要救一个不道德的撒玛利亚妇人时，祂必须从犹太经过撒玛利亚往加利利去，而从撒玛利亚主要的路上绕道往叙加城，在靠近叙加的雅各井旁等候祂的对象来，为要借着请那妇人给祂水喝，而顾惜她，好用生命的水喂养她，这生命水就是涌流的三一神自己（约四 1～14）。…祂在雅各井旁等候这妇人来，为要顾惜她，好叫她得着三一神活水的喂养（活力排，一二四页）。

信息选读

〔在约翰八章一个〕犯罪的妇人被经学家和法利赛人所控告，但最终他们都被基督所定罪。他们没有一人能定罪那妇人，于是就都离去了。主对妇人说，“没有人定你的罪么？”她说，“主啊，没有。”于是主说，“我也不定你的罪。”（10～11）这是顾惜。没有一个经学家和法利赛人能说，自己是无罪的。人子是唯一的无罪者，因此，只有祂有资格定罪那犯罪的妇人，但祂却不定那妇人的罪。祂来不是要定罪失丧者，乃是要拯救他们。

基督这头一位传福音者，乃是借着牧养尽祂的职事。祂到耶利哥只是为着要探访一个人，就是税吏长（路十九 1～10）。祂不是去举行一个有数千人的福音大

<< WEEK 6 — DAY 5 >>

Morning Nourishment

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.

Rev. 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

When Christ as the God-Savior wanted to save an immoral woman of Samaria, He traveled from Judea to Galilee through Samaria, He detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself (John 4:1-14)...He waited at the well of Jacob for her to come in order to cherish her so that she could be nourished with the living water of the Triune God. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 149)

Today's Reading

[In John 8 a] sinful woman was accused by the scribes and Pharisees, but eventually they were condemned by Christ. None of them could condemn her, and they all left. The Lord said to the woman, "Has no one condemned you?" She said, "No one, Lord." Then He said, "Neither do I condemn you" (vv. 10-11). This is cherishing. None of the scribes and Pharisees could say that he was without sin. The Son of Man is the unique One without sin, so He was the only one qualified to condemn the sinful woman, but He would not do it. He came not to condemn the lost but to save them.

The first gospel preacher, Christ, carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10). He did not go there to hold a big gospel campaign with thousands of people. His

会。祂的目的是要去传福音得一个人，而祂的传扬乃是一种牧养。…当祂的门徒拒绝人把他们的孩子带到祂那里，祂打断门徒的禁止，要他们把孩子带到祂那里，祂就给孩子们接手，而顾惜了那些父母（太十九 13～15）。门徒的禁止，必定冒犯了那些父母。我们经常禁止人，而不是顾惜人。主阻止了门徒的禁止。

当基督钉在十字架上时，有两个强盗与祂同钉（二七 38）。其中有一个强盗说，“耶稣啊，你来进入你国的时候，求你纪念我。”（路二三 42）耶稣对他说，“我实在告诉你，今日你要同我在乐园里了。”（43）基督借着钉十字架而拯救的第一个人，不是一个上流人，乃是一个犯人，一个判处死刑的强盗。这是非常有意义的。

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在十二至十三节，约翰说，“我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；灯台中间，有一位好象人子，身穿长袍，直垂到脚，胸间束着金带。”这给我们看见，基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍（出二八 33～35），这给我们看见，基督是我们尊大的大祭司（活力排，一〇六至一〇七、七五、一二二、八八、一三一页）。

保罗在帖后三章七至九节提醒帖撒罗尼迦人，在按规矩而行这事上，使徒们是他们的榜样：“你们自己原知道，应当怎样效法我们；因为我们在你们中间，未尝不守规矩，也未尝白吃任何人的饭，倒是劳碌辛苦，昼夜作工，免得叫你们任何人受累。这并不是因我们没有权利，乃是要给你们作榜样，叫你们效法我们。”使徒在凡事上都是为着召会的建造（林后十二 19）；他们在信徒中间绝不是不守规矩的，乃是作榜样给信徒效法（帖撒罗尼迦后书生命读经，六九至七〇页）。

参读：活力排，第九至十篇。

desire was to preach the gospel to gain one person, and His preaching was a shepherding. When His disciples rejected people bringing their children to Him, He stopped their preventing and asked them to bring the children to Him, and He cherished the parents by laying His hands on their children (Matt. 19:13-15). The disciples' preventing surely offended the parents. Quite often we are preventing people instead of cherishing people. The Lord stopped the disciples' preventing.

While Christ was being crucified on the cross, two robbers were crucified with Him (27:38). One of them said, "Jesus, remember me when You come into Your kingdom" (Luke 23:42). Jesus said to him, "Truly I say to you, Today you shall be with Me in Paradise" (v. 43). The first one saved by Christ through His crucifixion was not a gentleman but a criminal, a robber, sentenced to death. This is very meaningful.

Christ is the best model of cherishing and nourishing as seen in Revelation 1. In verses 12 and 13 John said, "I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle." This shows that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 135-136, 113, 148, 123, 154)

In 2 Thessalonians 3:7-9 Paul reminds the Thessalonians that, in the matter of orderly living, the apostles were a pattern to them: "For you yourselves know how you ought to imitate us, because we were not disorderly among you; nor did we eat bread as a gift from anyone, but in labor and hardship we worked night and day so that we would not be burdensome to any of you; not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us." The apostles were for the building up of the church in all things (2 Cor. 12:19). They were absolutely not disorderly among the believers but were a pattern for the believers to imitate. (Life-study of 2 Thessalonians, p. 57)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 9-10

帖前二7“只在你们中间为人温和，如同乳母顾惜自己的孩子。”

11“正如你们所知道的，我们怎样劝勉你们，抚慰你们，向你们作见证，待你们每一个人，好象父亲待自己的孩子一样。”

帖前二章虽然没有抚育这个辞，但这一章圣经给我们看见抚育的事实。保罗在这里把使徒们比喻为乳养之母与劝导之父。这意思是说，使徒们是初信者的母亲和父亲，他们把信徒看作接受他们抚育照顾的孩子。作父母的怎样照顾自己的孩子，抚育他们长大，使徒们也怎样照顾初信者。因此，二章给我们看见，为着召会生活之圣别生活的抚育。一至十二节给我们看见乳养之母与劝导之父的照顾，十三至二十节给我们看见，这样抚育信徒者所得的赏赐。使徒们这样照顾初信者，所以他们至终要从主得着赏赐。

一至十二节必定是写给初信者的话。这几节里没有什么沉重高深的话，也没有什么深奥的道理。相反的，这些话好比是父母对年幼子女所说的话。…这一段话…对于怎样帮助初信者，能〔使人〕有深刻的印象（帖撒罗尼迦前书生命读经，一一二至一一三页）。

信息选读

〔保罗〕在行传二十章告诉以弗所召会的长老：“你们知道，自从我到亚西亚第一天以来，与你们在一起始终为人如何。”（18）保罗三年之久与以弗所的圣

1 Thes. 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.

11 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying.

Although the word fostering cannot be found in 1 Thessalonians 2, the fact of fostering can be seen in this chapter. Here Paul likens the apostles both to a nursing mother and to an exhorting father. This means that the apostles were mothers and fathers to the new believers. They regarded the believers as children under their fostering care. Just as parents care for their children, fostering their growth, so the apostles cared for the new believers. Thus, in 1 Thessalonians 2 we see the fostering of a holy life for the church life. In verses 1 through 12 we have the care of a nursing mother and an exhorting father, and in verses 13 through 20 we see the reward given to those who foster believers in this way. Because the apostles rendered such a care to the new believers, the apostles will eventually receive a reward from the Lord.

First Thessalonians 2:1-12 surely is a word to new believers. In these verses we do not have much that is weighty or deep. Here we do not have profound doctrines. Instead, we have a word that can be compared to the way parents speak to young children. Let us consider this portion verse by verse so that we may be impressed how to help new believers. (Life-study of 1 Thessalonians, pp. 96-97)

Today's Reading

In Acts 20 Paul told the elders of the church in Ephesus, “You yourselves know, from the first day that I set foot in Asia, how I was with you all the time” (v. 18). Paul was with the saints in Ephesus for three years. He not only taught them

徒在一起。他不仅在聚会里公开地教导他们，也挨家挨户地教导他们（20），并且昼夜不住地流泪劝戒圣徒（31）。这教导我们如何成全圣徒（长老训练第九册，一一九页）。

在哥林多前书，保罗好象父亲管教儿女。但他这样的管教，是出自深切、亲密的关切。比如，母亲也许责打儿女，但是儿女挨打的时候，知道母亲是以爱的灵和态度管教他们。因此，即使母亲打孩子时，仍能爱她的孩子。儿女能分辨父母管教他们，是否出自爱的灵。保罗写哥林多前书，是带着爱与关切的灵。我们在整卷哥林多后书，特别是第七章中，的确看见保罗对于信徒的亲密关切。…保罗在十二章十五节…说，“我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？”这节经文里，“花费”的意思，是指花费他所有的，指他的财物。“完全花上自己”的意思，是指花费他所是的，指他这人。保罗愿意为信徒牺牲自己—他的魂、他的生命、他整个人。他也愿意舍弃他所有的钱财和物质的贖财。主耶稣为我们舍己；祂为我们完全花上了自己。照样，保罗也渴望为哥林多人完全花上自己。所有在主恢复里的圣徒，都需要学这个重要的功课：接受恩典，好为着圣徒、为着召会，花费我们所有的，并完全花上我们自己（哥林多后书生命读经，四五一、五八八至五八九页）。

盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴（活力排，四九页）。

参读：倪柝声—今时代神圣启示的先见，第十一章。

publicly in meetings but also taught them from house to house (v. 20). Night and day, he did not cease admonishing each one of the saints with tears (v. 31). This teaches us how to perfect the saints. (CWWL, 1986, vol. 3, "Elders' Training Book 9: The Eldership and the God-ordained Way (1)," p. 115)

In 1 Corinthians Paul was like a father disciplining his children. But even this discipline came out of a deep, intimate concern. For example, a mother may spank one of her children. But while he is receiving that spanking, the child realizes that the mother is disciplining him with a loving spirit and attitude. Thus, even when she is spanking her child, she can love him. Children can tell whether or not their parents discipline them out of a spirit of love. It was with a loving, concerned spirit that Paul wrote the book of 1 Corinthians. To be sure, in 2 Corinthians as a whole, and especially in chapter 7, we see Paul's intimate concern for the believers. [In 2 Corinthians 12:15 Paul says], "I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?" In this verse "spend" means to spend what he has, referring to his possessions. To "be utterly spent" means to spend what he is, referring to his being. Paul was willing to sacrifice himself—his soul, his life, his entire being—for the believers. He was also willing to give all his money and material possessions. The Lord Jesus gave His soul for us; He was utterly spent for us. In like manner, Paul's desire was to be utterly spent for the Corinthians. All the saints in the Lord's recovery need to learn this crucial lesson: to receive grace to spend what we have and to be utterly spent for the saints and for the churches. (Life-study of 2 Corinthians, pp. 383, 498-499)

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 92)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11

第六周诗歌

召会生活无比荣耀

补 711

(英1221)

降 B 大调

6/8

5 5 5 5 6 7 | 1 . 5 . | 7 7 7 7 1 2 | 1 . 1 . |
 一 耶 稣 是 那 奇 妙 牧 人, 带 领 我 们 出 羊 圈。
 6 6 6 1 7 6 | 5 . 1 . | 1 1 1 1 7 1 | 2 . 2 . |
 肥 沃 草 地, 广 阔 无 边, 我 们 处 身 在 其 间!
 3 . 3 #2 3 | 1 . 5 . | 3 2 1 1 7 1 | 2 . 2 . |
 (副) 哦, 召 会 生 活, 无 比 荣 耀 又 丰 富!
 3 3 3 2 1 6 | 5 . 1 . | 7 7 7 7 1 2 | 1 . 1 . ||
 在 此 我 们 合 一 相 处, 享 受 生 命 的 祝 福。

- 二 身处异地, 饥寒交迫, 是祂来把我找着;
 祂带我们进入美地, 灵里舒适真无比!
- 三 耶稣自己乃是草场, 祂是我们的食物;
 我们都是属祂的羊, 每次聚集真饱足。
- 四 我们今正住于高山, 新鲜甘露何舒适!
 所有干渴一去不回, 祂是常新的活水。
- 五 基督是我们的享受, 可以高枕而无忧;
 我们在此平安稳妥, 蒙祂同在的保守。

WEEK 6 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221

1. Je - sus, our won - der - ful Sheph - erd Brought us right out of the fold
 In - to His pas - ture so plen - teous, In - to His rich - es un - told.
Chorus
 (C) Glo - - ri - ous church life, Feast - ing from such a rich store!
 Here where we're dwell - ing in one - ness God commands life ev - er - more.

2. In the divisions He sought us,
 Weary and famished for food;
 Into the good land He brought us,
 Oh, to our spirit how good!
3. Jesus Himself is our pasture,
 He is the food that we eat;
 We as His sheep are fed richly
 Each time, whenever we meet.
4. Dwell we here on a high mountain,
 Wet with the morning-fresh dew,
 Slaking our thirst at the fountain,
 Water so living and new.
5. Christ is our rest and enjoyment,
 Here we have nothing to fear;
 Here all the sheep dwell securely,
 Kept by His presence so dear.

第七篇

完全与神和好并且心宽宏， 好在神的经纶里正确地代表神

读经：林后五 18～20，六 11～13，十 8，十二 15，十三 4，10

纲要

周一

壹 我们要在神的经纶里代表神，就需要完全与神和好—林后五 20：

一 和好的职事将我们完全、彻底、完满并圆满地带回归神—18 节：

- 1 和好的职事不仅将罪人带回归神，更将信徒绝对地带进神里面—19～20 节。
- 2 我们一直不断需要和好的职事，直到我们完全与主是一，完全在祂里面，并让祂绝对地在我们里面。

周二

二 我们与神完全的和好有两步—19～20 节：

- 1 林后五章十九节是叫世人与神和好，二十节是叫已经与神和好的信徒，进一步与神和好。
- 2 和好的第一步是罪人脱离罪与神和好—19 节：
 - a 为这目的，基督为我们的罪死了，使我们的罪蒙神赦免—林前十五 3，路二四 46～47，约壹二 12。
 - b 这是基督的死客观的一面；在这一面，祂在十字架

Message Seven

Being Fully Reconciled to God and Enlarged in Heart to Represent God Rightly in His Economy

Scripture Reading: 2 Cor. 5:18-20; 6:11-13; 10:8; 12:15; 13:4, 10

OUTLINE

Day 1

I. In order to represent God in His economy, we need to be fully reconciled to God—2 Cor. 5:20:

A. The ministry of reconciliation is to bring us back to God fully, thoroughly, completely, and entirely—v. 18:

1. The ministry of reconciliation is not merely to bring sinners back to God but, even the more, to bring believers absolutely into God—vv. 19-20.
2. Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we will need the ministry of reconciliation.

Day 2

B. Two steps are required for us to be fully reconciled to God—vv. 19-20:

1. In 2 Corinthians 5:19 it is the world that is reconciled to God, but in verse 20 it is the believers, who have already been reconciled to God and are to be reconciled further to God.
2. The first step of reconciliation is to reconcile sinners to God from sin—v. 19:
 - a. For this purpose Christ died for our sins that they might be forgiven by God—1 Cor. 15:3; Luke 24:46-47; 1 John 2:12.
 - b. This is the objective aspect of Christ's death; in this aspect He bore

上担当我们的罪，替我们受了神的审判—彼前二 24，赛五三 11 ~ 12，来九 28，西一 22，罗八 3。

3 和好的第二步是活在天然生命中的信徒脱离肉体与神和好—林后五 20：

a 为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着—14 ~ 15 节。

b 因着我们仍然与神隔开，我们并非完全与神是一，全然与祂和谐，所以需要和好的第二步。

c 基督主观的死需要应用到我们的情况里，应用到我们天然的生命上一罗六 6，八 13，加五 24，太十六 24：

(→) 为了使我们完全与神和好，父暴露我们天然的生命，并向我们揭示我们真实的情况—约壹一 5，7：

(1) 结果，我们就定罪自己天然的所是，并且主观地应用十字架，这种应用基督的死，就钉死我们天然的生命。

(2) 当我们天然的人被除去时，我们就经历和好的第二步；在这一步，我们天然人的幔子裂开了，使我们能活在神的同在中。

(←) 和好的第二步不是一次永远的，乃是继续不断的。

4 借着祂死的这两面，基督就使神所拣选的人完全与神和好了一罗五 10，林后五 19 ~ 20。

周 三

贰 与神完全和好，使我们的心宽宏—20 节，六 11 ~ 13：

our sins upon Himself on the cross that they might be judged by God for us—1 Pet. 2:24; Isa. 53:11-12; Heb. 9:28; Col. 1:22; Rom. 8:3.

3. The second step of reconciliation is to reconcile believers living in the natural life to God from the flesh—2 Cor. 5:20:

a. For this purpose Christ died for us—the persons—that we might live to Him in the resurrection life—vv. 14-15.

b. Because we are still separated from God and because we are not fully one with God and altogether in harmony with Him, we need the second step of reconciliation.

c. The subjective aspect of the death of Christ needs to be applied to our situation and to our natural life—Rom. 6:6; 8:13; Gal. 5:24; Matt. 16:24:

1) In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us—1 John 1:5, 7:

a) As a result, we condemn our natural being and apply the cross subjectively, and this application of the death of Christ crucifies our natural life.

b) As our natural man is crossed out, we experience the second step of reconciliation; in this step the veil of our natural man is rent so that we may live in God's presence.

2) Instead of taking place once for all, the second step of reconciliation is continuous.

4. By the two aspects of His death, Christ fully reconciles God's chosen people to God—Rom. 5:10; 2 Cor. 5:19-20.

Day 3

II. Being fully reconciled to God causes us to be enlarged in our heart—v. 20; 6:11-13:

- 一 我们的心有多宽宏，在于我们与神和好的程度。
- 二 心狭窄是很强的标示，我们只是部分与神和好，我们得拯救的百分比还很低—12 节，罗五 10。
- 三 我们应当严以待己，而不是对人；为此，我们需要宽宏；那些非常梗直的人，通常也是狭窄的；他们需要心宽宏—林后六 12～13。
- 四 智慧和广大的心是一件事的两面；智慧的秘诀乃是在于心地宽大—王上四 20，29：

周 四

叁 当我们完全与神和好并且心宽宏时，就能在神的经纶里正确地代表祂—林后五 20，十 8，十二 15，十三 4，10：

- 一 因着使徒保罗已经完全与神和好并且心宽宏，他就够资格作基督的大使代表神—五 20：
 - 1 基督的大使代表神这宇宙中最高的权柄：
 - a 神已将天上地上所有的权柄，都赐给了基督—太二八 18。
 - b 耶稣乃是基督—万有的主、万王之王、万主之主—最高的权柄—徒二 36，十 36，提前六 15，后十七 14，十九 16。
 - c 主需要一些够资格在地上代表祂的大使—太二八 19。
 - d 新约的执事是经授权得着属天权柄的人，代表最高的权柄—林后三 6，五 20：

- A. How large our heart is depends on the degree of our reconciliation to God.
- B. Narrowness of heart is a strong indication that we have been reconciled to God only partially and that the percentage of our salvation is quite low—v. 12; Rom. 5:10.
- C. In order to be strict with ourselves and not with others, we need to be enlarged; those who are constricted are usually narrow as well, and thus they need to have their heart enlarged—2 Cor. 6:12-13.
- D. Wisdom and largeness of heart are two aspects of one thing; the secret of wisdom is to have a large heart—1 Kings 4:20, 29.

Day 4

III. When we have been fully reconciled to God and have been enlarged in heart, we can represent God rightly in His economy—2 Cor. 5:20; 10:8; 12:15; 13:4, 10:

- A. Because the apostle Paul had been fully reconciled to God and enlarged in heart, he was qualified to be an ambassador of Christ, representing God—5:20:
 - 1. An ambassador of Christ is one who represents God, the highest authority in the universe:
 - a. God has given all authority in heaven and on earth to Christ—Matt. 28:18.
 - b. Jesus is the Christ—the Lord of all, the King of kings and the Lord of lords—the highest authority—Acts 2:36; 10:36; 1 Tim. 6:15; Rev. 17:14; 19:16.
 - c. The Lord needs some ambassadors on earth who are qualified to represent Him—Matt. 28:19.
 - d. A new covenant minister is one who has been authorized with the heavenly authority to represent the highest authority—2 Cor. 3:6; 5:20:

(一) 使徒受到托付，代表基督完成神的定旨—太十40，约十三20，加四14下。

(二) 基督身体上所有的肢体都是头的代表，就是祂的大使—徒九6，10～17，二二12～16。

周 五

2 保罗是基督的大使，乃是“代理的神”—林后—3～4，12，15～16，二10，十1，十一2：

a 保罗与基督是一，作为代理的神，安慰信徒—3～4。

b 保罗凭着神的单纯行事为人，因为他效法神的单纯，并且活神—12节。

c 保罗来到哥林多人那里，乃是作恩典之神的来到—15～16节。

d 保罗在基督的人位里饶恕一件特殊的事—二10。

e 保罗借着基督的温柔与和蔼劝信徒—十一1。

f 保罗以神的妒忌，妒忌圣徒—十一2。

二 我们需要从摩西一次没有代表神学严肃的功课—民二十2～13：

1 摩西击打磐石两下，又称百姓是背叛的人，就是没有以色列人眼前尊神为圣—10～12节：

a 尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的—12节。

b 摩西向百姓动怒，又错误地击打磐石两下，就是没有尊神为圣—10～11节。

1) The apostles were commissioned to represent Christ to accomplish God's purpose—Matt. 10:40; John 13:20; Gal. 4:14b.

2) All the members of the Body are representatives of the Head, His ambassadors—Acts 9:6, 10-17; 22:12-16.

Day 5

2. As an ambassador of Christ, Paul was “the acting God”—2 Cor. 1:3-4, 12, 15-16; 2:10; 10:1; 11:2:

a. Paul was one with Christ to be the acting God in comforting the believers—1:3-4.

b. Paul conducted himself in the singleness of God, for he was an imitator of the simple God, and he lived God—v. 12.

c. Paul's coming to the Corinthians was the coming of God as grace—vv. 15-16.

d. Paul forgave a particular matter in the person of Christ—2:10.

e. Paul entreated the believers through the meekness and gentleness of Christ—10:1.

f. Paul was jealous over the saints with the jealousy of God—11:2.

B. We need to learn a serious lesson from the one time that Moses failed to represent God—Num. 20:2-13:

1. In striking the rock twice and in calling the people rebels, Moses did not sanctify God in the sight of the people of Israel—vv. 10-12:

a. To sanctify God is to make Him holy, that is, separate from the false gods; to fail to sanctify God is to make Him common—v. 12.

b. In being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God—vv. 10-11.

- c 神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话—10 ~ 12 节。
 - d 摩西违犯了神的圣别性情和祂神圣的经纶；他定罪百姓是背叛的人，但他才是违背神话的人—10，24 节，二七 14。
- 2 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶。
 - 3 我们若在态度和行动上不尊神为圣，就是背叛祂并得罪祂。

周 六

三 正确代表神的人必须有以下资格：

- 1 他必须服权柄—太八 8 ~ 9。
- 2 他必须认识他自己并没有权柄—二八 18，林后十 8，十三 10。
- 3 他必须认识神和神的旨意—弗一 9，五 17。
- 4 他必须是否认己的人—太十六 24。
- 5 他必须与主是一，时刻活在与祂亲密的交通里—林前六 17，一 9，约壹一 3。
- 6 他必须不主观，不照着自己的感觉行事—林后三 5。
- 7 他必须对人亲切、有恩典—路六 35，参罗五 15 ~ 16，林前二 12。
- 8 他必须是在复活里的人，活在基督复活的生命里—林后一 9，四 14，民十七 1 ~ 10。
- 9 他在神面前必须站在卑微的地位上—十四 5，十六

- c. In being angry when God was not angry, Moses failed to represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy—vv. 10-12.
 - d. Moses offended both God's holy nature and His divine economy; he condemned the people as rebels, but he was the one who rebelled against God's word—vv. 10, 24; 27:14.
2. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy.
 3. If we do not sanctify God in our attitude and actions, we rebel against Him and offend Him.

Day 6

C. A person who represents God rightly must have the following qualifications:

1. He must submit to authority—Matt. 8:8-9.
2. He must realize that in himself he has no authority—28:18; 2 Cor. 10:8; 13:10.
3. He must know God and God's will—Eph. 1:9; 5:17.
4. He must be one who denies the self—Matt. 16:24.
5. He must be one with the Lord and live in constant and intimate fellowship with Him—1 Cor. 6:17; 1:9; 1 John 1:3.
6. He must not be subjective and not act according to his own feeling—2 Cor. 3:5.
7. He must be kind and gracious in dealing with others—Luke 6:35; cf. Rom. 5:15-16; 1 Cor. 2:12.
8. He must be a person in resurrection, living in the resurrection life of Christ—2 Cor. 1:9; 4:14; Num. 17:1-10.
9. He must take a lowly place before God—14:5; 16:3-4, 22, 45; Matt.

3 ~ 4, 22, 45, 太十一 29, 罗十二 16, 路十四 7 ~ 11, 彼前五 5 ~ 6。

10 他必须是受得起顶撞的一出十六 7, 民十四 2, 5, 9, 27, 太六 14 ~ 15, 林前四 6 ~ 13。

11 他必须自己觉得不行, 自以为不配一出三 11, 四 6 ~ 7, 10, 林后三 5, 林前十五 10。

12 他必须是正确代表神的人一出三二 11 ~ 12, 林后五 18, 20, 弗六 20。

11:29; Rom. 12:16; Luke 14:7-11; 1 Pet. 5:5-6.

10.He must be able to bear offenses—Exo. 16:7; Num. 14:2, 5, 9, 27; Matt. 6:14-15; 1 Cor. 4:6-13.

11.He must have a consciousness of his inability and unsuitability—Exo. 3:11; 4:6-7, 10; 2 Cor. 3:5; 1 Cor. 15:10.

12.He must be one who represents God properly—Exo. 32:11-12; 2 Cor. 5:18, 20; Eph. 6:20.

林后五 18 ~ 20 “一切都是出于神，祂借着基督使我们与祂自己和好，又将这和他的职事赐给我们；这就是神在基督里，叫世人与祂自己和好，不将他们的过犯算给他们，且将这和他的话语托付了我们。所以我们为基督作了大使，就好象神借我们劝你们一样；我们替基督求你们：要与神和好。”

作权柄的人必须代表神；无论是忿怒或是恩慈，都得随时象神。我们作错了，应该承认这是我自己作的，千万不可把神拉进来；若是将神拉进来，就是将审判拉到自己身上来。所以要谨慎，把神拖到我们的错误里是很严重的事（倪柝声文集第三辑第一册，二八二至二八三页）。

我们得救以前都是神的仇敌，我们与神之间没有和平。我们与神之间只有仇恨，没有和平。但我们悔改，相信了主耶稣，祂的血就洗净我们的罪，我们就得着神的赦免。结果我们蒙神称义，且与祂和好。我们既是这样与神和好，我们与神之间就不再有仇恨，反倒有和平。〔然而，〕这种对于和好的了解，…不是使徒保罗所尽和好职事的全部意义。

和好的职事不仅把罪人带回归神，更是把信徒完全带到神里面。因此，仅仅被带回归神还不够，我们也必须是在祂里面（哥林多后书生命读经，四〇〇页）。

信息选读

我们这些真信徒都能见证，我们是在祂里面。但我们在日常的生活里，是否实际地在基督里面？比如，…

2 Cor. 5:18-20 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation; namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation. On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

It is imperative that an authority represent God properly. Whether in wrath or in compassion, he should be like God all the time. If we are wrong, we should confess that we are wrong; we should never drag God into our mistake. If we do, we will bring judgment upon ourselves....It is a serious thing to drag God into our mistakes. (CWWN, vol. 47, "Authority and Submission," p. 254)

Before we were saved, we were enemies of God, and there was no peace between us and God. Instead of peace, we were at enmity with God. But when we repented and believed in the Lord Jesus, His blood washed away our sins, and we received God's forgiveness. As a result, we were justified by God and reconciled to Him. Having been reconciled to God in this way, there was no longer enmity between us and God....[However], this understanding of reconciliation...is not the full significance of reconciliation as ministered by the apostle Paul.

The ministry of reconciliation is not merely to bring sinners back to God, but, even the more, to bring believers absolutely into God. Hence, it is not sufficient simply to be brought back to God; we must also be in Him. (Life-study of 2Corinthians, p. 342)

Today's Reading

As genuine believers, we can testify that we are in Him. But are we in Christ in a practical way in our daily living? For example,...when you make a joke, do

你开玩笑的时候，你确信你是在祂里面么？…这里没有中间立场：我们若不是在基督里面，就是在基督之外。因为我们并不是一直实际地在基督里面，我们需要进一步的和好。我们需要和好，而被带回到基督里面。

依照圣经，和好的含意远超过仅仅被带回归神。和好乃是被带到神里面。因此，照圣经来看，把人带到神那里，意思就是把他们带到神里面，使他们完全与神成为一，…与祂调和。…圣经中的与神是一，是一种我们进到神里面、神进到我们里面的一。因此，主耶稣说，“你们要住在我里面，我也住在你们里面。”（约十五4）祂并没有说，“你们要与我同住，我就与你们同住。”

我们一直不断需要和好的职事，就是保罗受托付的职事，直到我们完全与主是一，完全在祂里面，并让祂完全在我们里面。保罗受了托付，要作一个工，把信徒完全且实际地带进神里面。我们一旦看见这一点，便有资格明白林后五章的末段和六章的前段。

我请求你们不要坚持你们对于和好的老旧、有限的观念。…我要鼓励你们接受这个对和好全新且更完满的解释，而看见与神和好就是被带进神里面，并且和好的职事就是把人带进神里面的职事。…哥林多的信徒中间有许多难处，这一切难处表明，这些信徒并没有完全在神里面。他们在许多特别的事上没有在神里面。他们虽然得救，并从神而生，但他们并没有在祂里面生活。因此，他们在日常生活的许多事上，乃是在神以外。所以，保罗有负担把他们带进神里面。这就是使他們与神和好（哥林多后书生命读经，四〇一至四〇三页）。

参读：哥林多后书生命读经，第三十七、三十九篇；出埃及记生命读经，第一百至一百零二篇。

you have the assurance that you are in Him?...There is no neutral ground: we are either in Christ or outside of Him. Because we are not always in Christ in a practical way, we need further reconciliation. We need to be reconciled back into Christ.

The biblical understanding of reconciliation includes more than merely being brought back to God. It is to be brought back into Him. Therefore, according to the Bible, to bring others to God means to bring them into God and to make them absolutely one with Him,...mingled with Him....Biblical oneness with God is a oneness in which we enter into God and God enters into us. Therefore, the Lord Jesus said, "Abide in Me and I in you" (John 15:4). He did not say, "Abide with Me and I with you."

Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we shall continue to need the ministry of reconciliation, the ministry with which Paul was commissioned. Paul was commissioned with the work of bringing the believers into God in a way that was absolute and practical. Once we see this, we are qualified to understand the last part of 2 Corinthians 5 and the first part of chapter 6....The conjunction "and" at the beginning of 6:1 indicates that chapter 6 is a continuation of the last part of chapter 5.

I urge you not to cling to your old, limited concept of reconciliation....I would encourage you to take in this new, fuller understanding of reconciliation and see that to be reconciled is to be brought into God and that the ministry of reconciliation is the ministry of bringing others into God. There were many problems among the believers at Corinth. All those problems were signs that those believers were not absolutely in God. In many particular matters they were not in God. Although they had been saved and born of God, they were not living in Him. For this reason, concerning many items in their daily living, they were outside of God. Therefore, Paul was burdened to bring them into God. This is to reconcile them to God. (Life-study of 2 Corinthians, pp. 343-345)

Further Reading: Life-study of 2 Corinthians, msgs. 37, 39; Life-study of Exodus, msgs.100-102

林后五 14～15 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

在林后五章二十节…保罗所用“大使”一辞指明，使徒受到确定职事的托付，代表基督完成神的定旨。

十九节是叫世人与神和好，二十节是叫已经与神和好的信徒，进一步与神和好。这清楚指明，人与神完全的好和有两步。第一步是罪人脱离罪与神和好；为这目的，基督为我们的罪死了（林前十五 3），使我们的罪蒙神赦免。这是基督的死客观的一面。在这一面，祂在十字架上担当我们的罪，替我们受了神的审判。第二步是活在天然生命中的信徒脱离肉体与神和好。为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着（林后五 14～15）。这是基督的死主观的一面。在这一面，祂替我们成为罪，受神审判，被神剪除，使我们能在祂里面成为神的义。借着祂死的这两面，祂就使神所拣选的人，完全与神和好了（哥林多后书生命读经，一四四至一四五页）。

信息选读

这两步的好和，由会幕的两层幔子清楚地描绘出来。头一层幔子称为帘子（出二六 37）。罪人借着赎罪之血的好和被带到神这里，就经过这帘子进入圣所。这预表好和的第一步。但还有第二层幔子（31～35，来九 3），将他与在至圣所里的神隔开。这层幔

2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

In 2 Corinthians 5:20...Paul's use of the word ambassadors indicates that the apostles are commissioned with a definite ministry; they represent Christ to accomplish God's purpose.

In verse 19 it is the world that is reconciled to God; in verse 20 it is the believers, who have already been reconciled to God, who need to be reconciled to God further. This clearly indicates that there are two steps for men to be fully reconciled to God. The first step is as sinners to be reconciled to God from sin. For this purpose Christ died for our sins (1 Cor. 15:3) that they may be forgiven by God. This is the objective aspect of Christ's death. In this aspect He bore our sins on the cross that they might be judged by God upon Him for us. The second step is as believers living in the natural life to be reconciled to God from the flesh. For this purpose Christ died for us—the persons—that we may live to Him in the resurrection life (2 Cor. 5:14-15). This is the subjective aspect of Christ's death. In this aspect, He was made sin for us so that we might be judged and done away with by God in order that we may become the righteousness of God in Him. By the two aspects of His death, He has fully reconciled God's chosen people to God. (Life-study of 2 Corinthians, p. 126)

Today's Reading

These two steps of reconciliation are clearly portrayed by the two veils of the tabernacle. The first veil is called the screen (Exo. 26:37). A sinner was brought to God through the reconciliation of the atoning blood to enter into the Holy Place by passing this screen. This typifies the first step of reconciliation. The second veil (Exo. 26:31-35; Heb. 9:3) still separated him from God who is in the Holy of

子需要裂开，使他能被带到至圣所里的神这里。这是和好的第二步。哥林多的信徒已经与神和好，经过头一层幔子进入了圣所；但他们仍活在肉体里，还需要经过已经裂开的第二层幔子（太二七 51，来十 20），进入至圣所，在他们的灵里与神同活（林前六 17）。哥林多后书的目的就是要带他们到这里，使他们成为在灵里（林前二 15），在至圣所里的人（哥林多后书生命读经，一四五至一四六页）。

和好的第二步比第一步深多了，因为这一步不是发生在帐幕外面的外院子，乃是发生在帐幕里面的圣所中。这样的和好不是一次永远的，乃是继续不断的。你若想想你的经历，就会察觉无论你作寻求的基督徒多久，内心深处仍然觉得，因着某样东西，主要是因着你天然的生命、旧人和己，你与神的同在是隔开的。你也许非常善良、美好、虔诚、“圣别”、“属灵”，但你知道仍然有个东西将你与神的同在隔开。你并非完全与神是一，全然与祂和谐。因着你仍然与祂隔开，你就需要和好的第二步。你需要将基督主观的死应用到…你天然的生命上。这种应用…就将你天然的生命钉在十字架上，使隔开你与神内里同在的幔子裂开了。

为了使完全与神和好，父暴露我们天然的生命，并向我们揭示我们真实的情况。结果，我们就定罪自己天然的所是，并且主观地应用十字架。然后当我们天然的人被除去时，我们就经历和好的第二步。在这一步，我们天然人的幔子裂开了，使我们能活在神的同在（新约总论第六册，二〇至二二页）。

参读：哥林多后书生命读经，第十四、四十六篇；新约总论，第一百四十六篇；雅歌结晶读经，第十至十二篇。

Holies. This veil needed to be rent that he might be brought to God in the Holy of Holies. This is the second step of reconciliation. The Corinthian believers had been reconciled to God, having passed through the first veil and having entered into the Holy Place. Yet, they still lived in the flesh. They needed to pass the second veil, which has been rent already (Matt. 27:51; Heb. 10:20) to enter into the Holy of Holies to live with God in their spirit (1 Cor. 6:17). The goal of this Epistle is to bring them here that they may be persons in the spirit (1 Cor. 2:14), in the Holy of Holies. (Life-study of 2 Corinthians, pp. 126-127)

The second step of reconciliation is much deeper than the first step, for it takes place not in the outer court outside the tabernacle but within the Holy Place inside the tabernacle. Instead of taking place once for all, this kind of reconciliation is continuous. If you consider your experience, you will realize that no matter how long you have been a seeking Christian, you still have the sense deep within that you are separated from God's presence by something, mainly by your natural life, your old man, your self. You may be very good, nice, pious, "holy," and "spiritual," yet you know that there is still something separating you from God's presence. You are not fully one with God, altogether in harmony with Him. Instead, because you are still separated from Him, you need the second step of reconciliation. You need the application of the subjective death of Christ to...your natural life....This application...crucifies your natural life, rending the veil that separates you from God's inner presence.

In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us. As a result, we condemn our natural being and apply the cross subjectively. Then as our natural man is crossed out, we experience the second step of reconciliation. In this step the veil of our natural man is rent so that we may live in God's presence. (The Conclusion of the New Testament, pp. 1586-1587)

Further Reading: Life-study of 2 Corinthians, msgs. 14, 46; The Conclusion of the New Testament, msg. 146; CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 10-12

林后六 11 ~ 13 “哥林多人哪，我们的口向你们是张开的，我们的心是宽宏的；在我们里面，你们并不受限制，你们乃是限制在自己的心肠里。但你们也要宽宏，作同样的报答，我像对孩子说的。”

我们若要与神完全和好，完全得救，我们就需要心宽宏。〔在林后六章十二至十三节，〕保罗恳求哥林多人要宽宏，…心宽宏需要三至十节所说适应一切之生命的各方面；需要十八个“在…上”或“以…”—在忍耐上、在患难上、在贫困上、在困苦上、在鞭打上、在监禁上、在扰乱上、在劳苦上、在不睡上、在不食上、以纯洁、以知识、以恒忍、以恩慈、以圣别的灵、以无伪的爱、以真实的话、以神的大能；也需要三对“借着”—借着在右在左的兵器，借着荣耀和羞辱，借着恶名和美名。最后，还需要七对“似乎”—似乎是迷惑人的，却是真诚的；似乎不为人所知，却是人所共知的；似乎在死，看哪，我们却活着；似乎受管教，却不被治死；似乎忧愁，却常常喜乐；似乎贫穷，却叫许多人富足；似乎一无所有，却拥有万有。如果我们具备适应一切之生命的这一切特征—“在…上”或“以…”以及“借着”和“似乎”的各项，我们就必然是宽宏的（哥林多后书生命读经，四三三页）。

信息选读

已过五十年来，我认识了许多亲爱、宝贝的长老同工弟兄们，有很多位都非常严谨、梗直。对于马太十章十六节主所说，要“灵巧像蛇”，这些梗直的弟兄一点也不能“像蛇”。他们也不可能经历“似乎是迷惑人的，却是真诚的”〔林后六 8〕。这里“真诚的”，意思就是梗直。我所指的这些弟兄，不仅严谨，更

2 Cor. 6:11-13 Our mouth is opened to you, Corinthians; our heart is enlarged. You are not constricted in us, but you are constricted in your inward parts. But for a recompense in kind, I speak as to children, you also be enlarged.

If we would be fully reconciled to God, fully saved, we need to be enlarged in our heart. [In 2 Corinthians 6:12-13] Paul appealed to the Corinthians to be enlarged....To be enlarged requires the aspects of the all-fitting life covered in verses 3 through 10. It requires the eighteen items beginning with “in”: in endurance, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love, in the word of truth, in the power of God. It also requires the three pairs starting with “through”: through the weapons of righteousness on the right hand and on the left, through glory and dishonor, through evil report and good report. Finally, it requires all the seven pairs beginning with “as”: as deceivers and yet true, as unknown and yet well known, as dying and yet behold we live, as being disciplined and yet not being put to death, as made sorrowful yet always rejoicing, as poor yet enriching many, as having nothing and yet possessing all things. If we have all these characteristics of the all-fitting life, all the items with “in,” “through,” and “as,” we have truly been enlarged. (Life-study of 2 Corinthians, pp. 367-368)

Today's Reading

In the past fifty years I have known many dear and precious brothers who were elders and co-workers. A good number of these brothers were very strict and straight. Regarding the Lord's word in Matthew 10:16 to be “prudent as serpents,” these straight ones could not at all be “as serpents.” Neither could they be “as deceivers and yet true” [2 Cor. 6:8]. To be true here means to be straight. The brothers to whom I am referring were not only strict; they were extremely

是极其梗直。比如，这样的一位弟兄会说，“哦，那个人不应该留在召会里，把他赶出去！我们怎么可能接纳他？哦，那位姊妹真糟，该被定罪。”我多次想尽全力说服这些梗直的弟兄要有弹性。我们可能说，“这位是在主里的真弟兄，无可否认的，他在一些事情上犯了错，但我们还是要包容他，宽恕他，给他有机会改进。”然而有时这样一位梗直的弟兄会反应说，“不！那不合圣经。”这种态度明显指明，这样严谨、梗直的弟兄们，需要心宽宏。

我们需要严、需要直。但我们应当严以待己，而不是对人。为此，我们需要宽宏。那些非常梗直的人，通常也是狭窄的。他们需要心宽宏。

当我们的内心宽宏时，我们不可松散，而该继续对自己严、对自己直。但我们不可把这个原则应用到别人身上。如果主在我们里面作了这样的工作，我们就是宽宏的了。

请再思想一下保罗在林后六章三至十节所提到的每一件事。我们若具备这些特征和资格，我们就会有宽宏的心。也许我们外面很微小，我们的心却如同海洋一般。但我们若没有这些资格，我们的心就非常小。我们可能在自己的眼中很伟大，但我们的心却极其狭窄。比如，某人犯了错，我们可能从此不再与他交往，直到他悔改认错为止。这就是我们狭窄的记号。这也表示我们不能使别人与神和好，因为我们自己还没有与神完全和好。我们的狭窄是很强的标示，我们只是部分与神和好，我们得拯救的百分比还很低。我们的心究竟有多宽宏，在于我们与神和好的程度（哥林多后书生命读经，四三三至四三四页）。

参读：哥林多后书生命读经，第四十一至四十二篇。

straight. For example, one such brother might say, “Oh, that person shouldn’t be in the church. Cast him out! How can we possibly accept him? Oh, that sister is awful. She should be condemned.” Many times we tried our best to convince these straight brothers to be more flexible. We might say, “This one is a real brother in the Lord. No doubt, he is wrong in certain things. But we still must embrace him by forgiving him and by giving him an opportunity to improve.” Nevertheless, sometimes a straight brother would respond by saying, “No! That is not the biblical way!” This attitude is a clear indication that those who are strict and straight in this way need to be enlarged.

We need to be straight and strict. However, we should be strict with ourselves, not with others. In order to be strict with ourselves and not with others, we need to be enlarged. Those who are very straight are usually narrow as well. They need to have their hearts enlarged.

When we become enlarged in our heart, we should not become loose. Rather, we should continue to be strict and straight concerning ourselves, but we should not apply this principle to others. If the Lord has done such a work in us, we have been enlarged.

I would ask you to consider once again all the matters covered by Paul in 2 Corinthians 6:3-10. If we have all these characteristics and qualifications, we shall have a large heart. We may be outwardly very small, but our heart will be like an ocean. But if we do not have these qualifications, we shall have a very small heart. We may be great in our own eyes, yet our heart may be extremely narrow. For example, our attitude may be that if a certain one makes a mistake, we should have nothing to do with him unless he repents. This is a sign of narrowness. It is also an indication that we are not able to reconcile others to God, for we ourselves have not been fully reconciled to Him. Our narrowness is a strong indication that we have been reconciled to God only partially and that the percentage of our salvation is quite low. How large our heart is depends on the degree of our reconciliation to God. (Life-study of 2 Corinthians, pp. 368-369)

Further Reading: Life-study of 2 Corinthians, msgs. 41-42

弗六 20 “（我为这奥秘作了带锁链的大使），使我在这奥秘上，照我所当讲的，放胆讲说。”

太二八 18～19 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

保罗和其他新约的执事们，就是那一班由经过过程的三一神所构成，并且生命成熟的人，必定是在至圣所里面。他们在灵里生活，并且成熟，预备好被提。他们唯一的目标就是向主活着，以讨主喜悦。他们既是这样的人，自然就能把人完全带回归神。…这些新约的执事够资格，将凡没有完全与神和好的人带回归神。

只要我们还没有完全被带回归神，我们就需要象使徒这样的人把我们带回归神。不在乎我们与神之间的距离是远是近，我们需要完全与神和好。新约的职事能将人完全、彻底地带回归神，使我们完全而圆满地与神和好（哥林多后书生命读经，一四一至一四二页）。

信息选读

在林后五章二十节和以弗所六章二十节，保罗都说，他和他的同工是基督的大使。大使乃是受特权所差，去接触某些人的。忠信的信徒受神—宇宙中最高的权柄—所差，去接触某些人。他们与神是一，在这地上代表神，完成神在基督里的定旨（新约总论第五册，一六九页）。

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

Matt. 28:18-19 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Paul and the other ministers of the new covenant, those who had been constituted of the processed Triune God and who were mature in life, were no doubt in the Holy of Holies. They lived in the spirit, and they were ripe, ready to be raptured. Their only goal was to please the Lord by living to Him. Spontaneously, being such persons, they were able to bring others thoroughly back to God... These ministers of the new covenant were qualified to bring back to God anyone who had not been fully reconciled to Him.

As long as we have not been brought back to God fully, we need someone like the apostles to bring us back to Him. It does not matter whether the distance between us and God is great or small. We need to be reconciled to God entirely. The ministry of the new covenant is to bring people back to God in a full and thorough way; it is to reconcile us to God entirely and completely. (Life-study of 2 Corinthians, p. 123)

Today's Reading

In both 2 Corinthians 5:20 and Ephesians 6:20 Paul says that he and his co-workers were ambassadors of Christ. An ambassador is one sent by a particular authority to contact certain people. The faithful believers are ambassadors sent by God, the highest authority in the universe. They are one with God, representing God to carry out His purpose in Christ on this earth. (The Conclusion of the New Testament, pp. 1202-1203)

使徒保罗乃是基督的大使。大使是代表最高权柄的人。美国政府有许多大使，受差派到许多不同的国家去；这些大使代表美国政府。宇宙中最高的权柄乃是神，神已将天上地上所有的权柄，都赐给了基督（太二八18）。神设立基督作万王之王，万主之主（提前六15，启十七14）。今天耶稣乃是基督，万有之主，最高的权柄。这个最高的权柄，需要一些够资格在地上代表祂的大使。主的职事不是仅仅作传道人或教师，乃是由属天权柄授权，作代表全宇宙最高权柄的人。首先，我们需要被基督俘掳；至终，我们需要成为基督在地上的代表，作大使对付属地的国家。

有些基督徒将“基督大使”的头衔，印在他们名片上。多年前我有一张名片，上面写着“基督的奴仆—李常受”。那时我不敢给自己冠上基督大使的头衔，但现在我更充分地认识，我们都必须成为基督在地上的大使。我们不仅是基督的俘虏；至终，我们必须成为基督的大使，在地上为着祂一切的权益代表祂。你也许认为这事太伟大了。也许有些姊妹想，她们只是软弱的器皿，她们不知道自己怎能成为基督的大使，在地上代表最高的权柄。不管你是弟兄或姊妹，我们众人都是基督身体的肢体。最高的权柄是作头的基督，我们这些身体的肢体，必须作头的代表。你作为头的代表，乃是大使。不要以为你微小，或太软弱。作大使不在于你微小或软弱。事实上，我们必须更软弱，就是在基督里软弱（林后十三4）（一个在灵里之人的自传，四八至四九页）。

参读：新约总论，第一百一十一篇；一个在灵里之人的自传，第六章。

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority. The United States government has many ambassadors sent out to many different countries. These ambassadors represent the government of the United States. The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. First, we need to be captured by Christ, and eventually, we need to become a representative of Christ on this earth to deal with the earthly nations as an ambassador.

Some Christians have the title “Ambassador of Christ” printed on their witnessing card along with their name. Many years ago I had a card that said “Bondslave of Christ—Witness Lee.” At that time I did not dare to entitle myself an ambassador of Christ, but now I have a fuller realization that we all have to be ambassadors of Christ on this earth. We are not only the captives of Christ. Eventually, we have to be the ambassadors of Christ representing Him on this earth for His interests. We may think that this is something too great, too big. Maybe some of the sisters would think that they are just the weak vessels. They may wonder how they could be the ambassadors of Christ, representing the highest authority on this earth. Regardless of whether we are a brother or a sister, all of us are members of the Body of Christ. The highest authority is Christ as the Head, and we as members of the Body have to be representatives of the Head. As representatives of the Head, we are ambassadors. We should not consider that we are little or that we are too weak. Being ambassadors is not a matter of whether we are little or weak. Actually, we have to be more weak, even weak in Christ (2 Cor. 13:4). (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 171-172)

Further Reading: The Conclusion of the New Testament, msg. 111; An Autobiography of a Person in the Spirit, ch. 6

林后一 12 “我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。”

二 10 “你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

〔在林后二章十节，〕面，与四章六节者同；指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。这指明使徒是照着基督眼中所表露祂全人的标示，在祂面前生活行动的人。…因此〔保罗〕非常切身、柔细且热切地写了哥林多后书，安慰并鼓励他们，甚至本书可视为他的自传。在本书，我们看见一个活基督的人，照着他在前书所论到的基督，与祂有最亲近、最密切的接触，按着祂眼睛的标示而行动；也看见一个与基督是一，满有基督，并给基督浸透的人；他天然的生命被破碎，甚至被了结，他的意志柔软有弹性，情感热切而受约束，心思周到顾人，清明自守，并且他的灵向着信徒纯洁真实，叫他们得益处，使他们象他一样经历并享受基督，好建造基督的身体，完成神永远的定旨（圣经恢复本，林后二 10 注 3）。

信息选读

使徒所处的死境，逼着他们简单，也就是不依靠他们自己，或他们天然的能力，解决他们的困境。这是他们良心的见证，也是他们所深信的（林后一 15）（圣经恢复本，林后一 12 注 3）。

Morning Nourishment

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God,...in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.

[In 2 Corinthians 2:10, person literally means] “face” as in 4:6, [referring to] the part around the eyes; the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person. This indicates that the apostle was one who lived and acted in the presence of Christ, according to the index of His whole person, expressed in His eyes....[Paul] wrote this Epistle [of 2 Corinthians] to comfort and encourage the saints in a very personal, tender, and affectionate way, in such a way that this Epistle can be considered to some extent his autobiography. In it we see a person who lived Christ according to what he wrote concerning Him in his first Epistle, in the closest and most intimate contact with Him, acting according to the index of His eyes; a person who was one with Christ, full of Christ, and saturated with Christ; a person who was broken and even terminated in his natural life, softened and flexible in his will, affectionate yet restricted in his emotion, considerate and sober in his mind, and pure and genuine in his spirit toward the believers for their benefit, that they might experience and enjoy Christ as he did for the fulfillment of God’s eternal purpose in the building up of Christ’s Body. (2 Cor. 2:10, footnote 3)

Today’s Reading

The apostles’ situation of death forced them to be simple, that is, not to base their confidence on themselves or on their natural human ability to work out a solution to their difficult situation. This was the testimony of their conscience and was their confidence (2 Cor. 1:15). (2 Cor. 1:12, footnote 2)

圣经告诉我们，摩西“极其谦和，胜过地上的众人”（民十二3）。摩西是真正属神的人，他在神面前伏于地，不说一句话。他的确从神学了功课。然而，这样一个谦和的人却向以色列人动怒。神告诉他取杖吩咐磐石发出水来。摩西可以招聚会众到磐石面前，说，“赞美主！祂是美善且有恩典的。祂的确照顾我们。你们需要水，祂就供应你们水。我们只需要吩咐磐石，水就会流出来。”摩西若这样说话，事情会何等美好！然而，摩西在怒中对百姓说，“你们这些背叛的人。”〔二十10〕…然后他用杖击打磐石两下。他一下也不需要击打磐石，何况两下。在出埃及十七章那里，磐石已经被击打过了，神没有吩咐摩西再击打；神只是要摩西吩咐磐石。虽然摩西是神忠信的仆人，但在民数记二十章，他犯了一个错误，使他失去进入应许之美地的权利（民数记生命读经，二三五至二三六页）。

尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的。摩西向百姓动怒（民二十10），又错误地击打磐石两下（11），就是没有尊神为圣。神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话。…因此，摩西违犯了神的圣别性情和祂神圣的经纶。

在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶。这就是尊祂为圣。不然，我们会在言语和行动上背叛祂并得罪祂（圣经恢复本，民二十12注1）。

参读：民数记生命读经，第二十九篇；倪柝声文集第三辑第一册，权柄与顺服（下编），第二至五篇。

The Bible tells us that Moses was “very meek, more than anyone else who was on the face of the earth” (Num. 12:3). A real man of God, Moses fell on his face before God, not saying anything. He had truly learned of God. Nevertheless, such a meek person became angry at the children of Israel. God had told him to take the rod and speak to the rock that it may yield its water. Moses could have gathered the congregation together before the rock and said, “Praise the Lord! He is good and He is gracious. He surely takes care of us. You need water, and He will supply water. We only need to speak to the rock, and the water will flow forth.” How wonderful it would have been if Moses had spoken in this way! However, in his anger Moses said to the people, “You rebels” [Num. 20:10]...Then he struck the rock twice with his rod [v. 11]. It was not necessary for him to strike the rock once, much less twice. The rock had already been struck in Exodus 17, and God did not tell Moses to strike it again. Rather, God told Moses simply to speak to the rock. Although Moses was a faithful servant of God, in Numbers 20 he made a mistake which caused him to lose his right to enter into the promised good land. (Life-study of Numbers, p. 211)

To sanctify God is to make Him holy, that is, separate from all the false gods; to fail to sanctify God is to make Him common. In being angry with the people (Num. 20:10) and in wrongly striking the rock twice (v. 11), Moses failed to sanctify God. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God’s word in His economy....Thus, Moses offended both God’s holy nature and His divine economy.

In all that we say and do concerning God’s people, our attitude must be according to God’s holy nature, and our actions must be according to His divine economy. This is to sanctify Him. Otherwise, in our words and deeds we will rebel against Him and offend Him. (Num. 20:12, footnote 1)

Further Reading: Life-study of Numbers, msg. 29; CWWN, vol. 47, “Authority and Submission,” chs. 13-16

太八 8~9 “百夫长回答说，主啊，我不配你到舍下来，只要你说一句话，我的仆人就必得医治。因为我也是一个在权柄之下的人，有兵在我以下；我对这个说，去，他就去；对那个说，来，他就来；对我的奴仆说，作这事，他就作。”

神的儿女总得学习认识权柄，并且寻找该顺服的权柄；…我们到一个地方，不是一坐下来就当家，不是立刻就要人顺服我。我们乃是要象那位百夫长一样，他对主耶稣说，“我也是一个在权柄之下的人，有兵在我以下”（太八 9），他实在是个认识权柄的人；他能顺服权柄，也知道如何作代表权柄。我们说过，神乃是用权柄托住整个宇宙，维持整个宇宙；神也是用权柄生了祂的儿女（约一 12），并且用权柄把祂的儿女联络起来。所以如果有人是单独的、自立的，不在神代表的权柄底下的，他就是神管理整个宇宙之制度的局外人，他不能与神别的儿女相合，这样，他便不能成功神在地上所要成就的工作（倪柝声文集第三辑第一册，二二七页）。

信息选读

长老…必须是不自高自大的人。如果一个人一有权柄，马上就骄傲，他就不配作长老。一个地方召会的长老，应该自己感觉好象没有权柄一样。长老如果自觉有权柄，他就不配作长老，不配处理召会的事。愚昧的人，小的人才会有骄傲，因他经不起神的荣耀，经不起神的托付和使用；这样的人一受托付，就落在网罗里。所以初信的人…不可作监督〔提前三 6〕。

Matt. 8:8-9 But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

God's children must learn to know authority and find out to whom they should submit....As soon as we move to a place, we should not expect to be the master, asking others to submit to us. Instead, we should be like the centurion, who told the Lord Jesus, "For I also am a man under authority, having soldiers under me" (Matt. 8:9). Here was a man who truly knew authority. He could submit to authority; therefore, he was able to be a deputy authority himself. We have said that God upholds and maintains the whole universe with His authority. He also begets His children with His authority (John 1:12) and binds them together with His authority. Therefore, if a man is independent, individualistic, and free from any God-appointed deputy authority, he is an outsider as far as God's administration over the whole universe is concerned. He cannot get along with other children of God, and as such, he cannot accomplish God's work on earth today. (CWWN, vol. 47, "Authority and Submission," p. 207)

Today's Reading

An elder must not be an arrogant person. If a person becomes proud as soon as he assumes authority, he is not qualified to be an elder. An elder in a local church should feel as if he has no authority at all. If an elder is always conscious of his authority, he is not qualified to be an elder or to handle the affairs of the church. Only the foolish and the narrow-minded are proud. Such ones cannot stand the temptation of God's glory, and they cannot bear God's commission and assignment. Once such ones are entrusted with something, they fall into a snare. This is why a new convert cannot be an overseer (1 Tim. 3:6).

权柄是出于神的，我们不过是代表的；…权柄乃是神的，所以我们需要时刻活在交通中。…我们自己并没有权柄，不过是代表而已；因为权柄不是我们的，所以我们不能主观；因为权柄是神的，所以我们必须活在交通里，交通一断，权柄也断了。所以作权柄的人乃是站在一个地位上，是在不作不行、作又不行的情形里。…没有一个真认识神的人，喜欢作权柄；作代表的权柄乃是大事，是严肃的事。

所以我们要作代表权柄，就必须有属灵的条件，加上谦卑的条件。作权柄的条件，乃是根据自以为不配，自己觉得不行。我觉得有一句话不错：在新旧约圣经中我们看见，神所用的人，没有一个是骄傲的人。…我们必须觉得自己不行，因为神只用无用的奴仆。这不是我们客气，乃是真觉得我们是无用的奴仆。…我们总要站在奴仆的地位上（路十七 10）。神绝不把权柄交给自以为是、自以为行的人。我们要拒绝骄傲，学习谦卑温柔。

主说，“人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（可十 45）主来不是要作权柄，乃是要服事人。人越没有抱负，越卑微，在神面前就越有用。人越自命不凡，自觉与众不同，在神面前越是无用。…我们不要伸出肉体的手，来拿肉体的权柄。我们乃是作众人的仆人，等到有一天神将某项责任托给了我们，那时我们才能学习代表神。所以职事才是权柄的根据。有复活才有职事（倪柝声文集第三辑第一册，三三八至三三九、二四一、三二四至三二五页）。

参读：倪柝声文集第三辑第一册，权柄与顺服（下编），第一、六至九篇。

Authority is of God, and we are merely His deputies. All authority belongs to God....We need to live moment by moment in fellowship with Him....We are merely representatives. Authority does not belong to me; therefore, I cannot be subjective. I must live in fellowship. Once fellowship is cut off, authority is gone. Those who are in authority are placed in an awkward position—they cannot quit and they cannot relax....No one who truly knows God would like to be an authority. To be a deputy authority is a great matter; it is a serious thing.

In order to be a deputy authority, we must fulfill the condition of spirituality as well as the condition of humility. The qualification of an authority is based on one's consciousness of his inability and unsuitability. One thing is sure: None of the persons that God used in the Old and New Testaments were proud....We must be conscious of our unprofitableness all the time, because God can only use the unprofitable slaves. We are not saying this to be polite. We honestly should feel that we are unprofitable slaves....We should always stand in the position of a slave (Luke 17:10). God never entrusts His authority to the self-confident and self-assured. We have to reject pride and learn humility and meekness.

Finally the Lord said, “For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many” (Mark 10:45). The Lord did not come to be an authority but to serve. The less ambition a man has and the more he humbles himself before the Lord, the more useful he is in the eyes of the Lord. The more a man thinks highly of himself and the more he thinks he is different from others, the less he is useful in the hand of the Lord....We should not try to seize any fleshly authority with fleshly hands. We should be the servants of all. Then when God commits certain responsibilities to us, we will learn to represent Him. The basis of authority is ministry, and there is ministry only where there is resurrection. (CWWN, vol. 47, “Authority and Submission,” pp. 299-300, 218-219, 286-287)

Further Reading: Authority and Submission, chs. 12, 17-20

第七周诗歌

经历基督 — 与祂交通

416

特副 (英 551)

C 大调

4/4

一 我已相信真事实, 我已接受主的死,
 我已经过外院子, 阿利路亚, 赞美主!
 借主赎罪的宝血, 我得归神成圣洁,
 不再有分于罪孽, 阿利路亚, 赞美主!
 (副) 阿利路亚! 阿利路亚! 裂开幔子我已过,
 这里荣耀不败落! 阿利路亚! 阿利路亚!
 我今在我王的面前过生活!

二 外层幔子我已过,
 神圣供应全得着,
 我今与神已和谐,
 神外世界永弃绝,
 三 内层幔子我也过,
 来到神的施恩座,
 今在神前过生活,
 不再有己的间隔,
 四 我今是神的祭司,
 身分地位何确实,
 我今是在灵里面,
 夜以继昼不间断,

进入头层的圣所,
 阿利路亚, 赞美主!
 经过祭坛全圣别,
 阿利路亚, 赞美主!
 进入二层至圣所,
 阿利路亚, 赞美主!
 以神作我的居所,
 阿利路亚, 赞美主!
 经过救赎才如此,
 阿利路亚, 赞美主!
 活在神的荣耀前,
 阿利路亚, 赞美主!

WEEK 7 — HYMN

I've believed the true report Experience of Christ — Fellowship with Him

551

2. I'm a king and priest to God,
 Hallelujah to the Lamb!
 By the cleansing of the blood,
 O glory be to God!
 By the Spirit's pow'r and light,
 I am living day and night,
 In the holiest place so bright,
 Hallelujah to the Lamb!

4. I'm within the holiest pale,
 Hallelujah to the Lamb!
 I have passed the inner veil,
 O glory be to God!
 I am sanctified to God
 By the power of the blood,
 Now the Lord is my abode
 Hallelujah to the Lamb!

3. I have passed the outer veil,
 Hallelujah to the Lamb!
 Which did once God's light conceal,
 O glory be to God!
 But the blood has brought me in
 To God's holiness so clean,
 Where there's death to self and sin,
 Hallelujah to the Lamb!

第八篇

在召会中当怎样行， 以产生一个新人

读经：提前三 15，弗二 13～16，三 16～21，西三 10～11，林前十二 12～13

纲 要

周 一

壹 提前三章十五节说，“倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会”：

一 这里的“行”是指治理；提摩太受了保罗的托付，安排各地召会治理的事。

二 当保罗说“可以知道在神的家中当怎样行”，他乃是说到如何治理、安排召会中的事。

三 表面看来，保罗是说到他的耽延；但我们若有属灵的眼光，就会领悟保罗事实上是说到主的耽延；当主还没有回来之时，我们要知道在召会中该怎样治理，该怎样行动。

贰 我们若要清楚认识召会是什么，以及神在召会里要作什么，好知道自己在召会中当怎样行，就必须明白以弗所二章十三至十六节，歌罗西三章十至十一节，以及林前十二章十二至十三节：

Message Eight

How One Ought to Conduct Himself in the Church in Order to Bring Forth the One New Man

Scripture Reading: 1 Tim. 3:15; Eph. 2:13-16; 3:16-21; Col. 3:10-11; 1 Cor. 12:12-13

OUTLINE

Day 1

I. First Timothy 3:15 says, “If I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God”:

A. Here conduct refers to administration; Timothy received Paul’s commission to arrange for matters related to the administration of the churches.

B. When Paul speaks of knowing “how one ought to conduct himself in the house of God,” he is speaking of how to administrate and arrange matters in the church.

C. It may seem that Paul is speaking only about being delayed himself, but if we have spiritual insight, we will realize that he is actually referring to the Lord being delayed; before the Lord comes back, we must know how to administrate the church, how to conduct ourselves in the church.

II. If we want to clearly know what the church is and what God desires to do in the church, so that we may know how we ought to conduct ourselves in the church, we need to understand Ephesians 2:13-16, Colossians 3:10-11, and 1 Corinthians 12:12-13:

一 以弗所二章是说到外邦人和犹太人在基督里成了一个新人：

- 1 新人不是指个人说的；新人乃是团体的；所以，十五节很清楚地说明，基督把两下〔犹太人和外邦人〕创造成一个新人。
- 2 基督借着废掉那规条中诫命的律法，拆毁了犹太人和外邦人中间隔断的墙；当祂被钉在十字架上时，一切的规条也都被钉在那里—15 节，西二 14：
 - a 规条是指礼仪律法的规条及其仪式，就是生活与敬拜的形式或作法。
 - b 这些生活与敬拜的形式或作法造成仇恨和分裂；要实行正确的召会生活，就必须排除并丢弃一切的规条。

周 二

- 3 “既用十字架除灭了仇恨，便借这十字架，使两下〔犹太人和外邦人〕在一个身体里与神和好了”—弗二 16：
 - a 这一个身体，召会，（一 23，）就是前节（二 15）的一个新人；在这一个身体里，犹太人和外邦人借十字架与神和好了。
 - b 我们信徒无论是犹太人或外邦人，不仅是“为着”基督的身体，也是“在”基督的身体里，得以和好；这是何等的启示！
 - c 我们与神和好；我们在基督的身体里得救了。
- 4 在我们得救以前，我们是在旧人亚当里；当我们得救时，就从亚当里出来，脱去旧人，穿上了新人基督—西三 9～10，弗二 15。

A. Ephesians 2 is concerning the Gentiles and the Jews becoming one new man in Christ:

1. The new man does not refer to an individual; the new man is a corporate new man; hence, verse 15 clearly says that Christ created the two (the Jews and the Gentiles) into one new man.
2. Christ broke down the middle wall of partition between the Jews and the Gentiles by abolishing the law of the commandments in ordinances; when He was crucified on the cross, all the ordinances were nailed there—v. 15; Col. 2:14:
 - a. Ordinances refer to the ceremonial law with its rituals, which are the forms or ways of living and worship.
 - b. These forms or ways of living and worship create enmity and division; to practice the proper church life, all ordinances should be repudiated and dropped.

Day 2

3. “And might reconcile both [the Jews and the Gentiles] in one Body to God through the cross, having slain the enmity by it”—Eph. 2:16:
 - a. This one Body, the church (1:23), is the one new man mentioned in the previous verse, 2:15; it was in this one Body that both the Jews and the Gentiles were reconciled to God through the cross.
 - b. We, the believers, whether Jews or Gentiles, were reconciled not only for the Body of Christ but also in the Body of Christ; what a revelation is here!
 - c. We were reconciled to God; we were saved in the Body of Christ.
4. Before we were saved, we were in Adam, the old man; when we were saved, we came out of Adam, put off the old man, and put on Christ, the new man—Col. 3:9-10; Eph. 2:15.

二 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识”——西三 10:

- 1 因着基督是新人的构成成分，（11，一 27 ~ 28，）我们既是新人，就与基督是一；这是歌罗西书最基本、最重要的点。
- 2 虽然我们穿上了基督，（加三 27，）基督也在我们里面，（西一 27，）但这新人还没有从我们里面显现出来。
- 3 新人原是用我们属旧造的人为其构成成分所创造的，（弗二 15，）所以新人需要更新；这更新主要的发生在我们的脑子里，如歌罗西三章十节“以致有充足的知识”所指明的。
- 4 新人是在我们灵里创造的；然后这新人要照着基督的形像，在我们的脑子里渐渐更新，以致有充足的知识；基督就是神的彰显——西一 15，来一 3 上。
- 5 我们越过越认识主，（腓三 8，10，）新人就越过越更新，主的形像就更多显现出来，而产生一个新人。

三 歌罗西三章十一节指明希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，都已经在十字架上；“在此并没有”乃是厉害的话，表明一切都了结了；在新人里没有天然的人，在新人里什么都没有，“唯有基督是一切，又在一切之内”；我们若真看见这个光，我们的事奉和工作就会有何等的改变！

周 三、周 四

四 关于基督的身体，林前十二章十二至十三节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是

B. “And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him”——Col. 3:10:

1. Since Christ is the constituent of the new man (v. 11; 1:27-28), we, who are the new man, are one with Christ; this is the most basic and crucial point in the book of Colossians.
2. Although we have put on Christ (Gal. 3:27) and Christ is in us (Col. 1:27), the new man has not yet been manifested through us.
3. Because the new man was created with us, who belong to the old creation (Eph. 2:15), as his constituents, he needs to be renewed; this renewing takes place mainly in our mind, as indicated by the phrase unto full knowledge in Colossians 3:10.
4. The new man was created in our spirit and is being renewed in our mind unto full knowledge according to the image of Christ, who is the very expression of God—1:15; Heb. 1:3a.
5. As we know the Lord more and more (Phil. 3:8, 10), the new man will be renewed more and more, and the image of the Lord will be manifested more for the bringing forth of the one new man.

C. Colossians 3:11 indicates that Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, and free man are on the cross; there cannot be is a strong word indicating that everything has been terminated, that there is no natural person in the new man, and that there cannot be anything in the new man except Christ, who is “all and in all”; if we truly see this light, there will be such a change in our service and work.

Day 3 & Day 4

D. Concerning the Body of Christ, 1 Corinthians 12:12-13 says, “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. For also in one Spirit we

这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵”：

- 1 这如同歌罗西三章十一节所说的；我们现今都在圣灵里受浸，成了一个身体，也就是成了一个新人，成了基督。
- 2 借着十字架，并借着我们经过十字架，基督使祂所救赎的人与祂和好，并在祂自己里面创造一个新人。
- 3 这新人，这身体，就是基督自己；在这个新人里，没有任何的不同；只有基督；基督是一切肢体，又在一切肢体之内。

五 唯有当我们清楚以上所有的点，我们才能知道在召会中如何治理和事奉（当怎样行）。

叁 借由保罗的榜样，我们可以看见治理召会的十个要点；我们要让圣灵将这十点，写在我们的心版上，使我们活在其中——参林后三3：

- 一 首先，在加拉太一章十六节，保罗说，他事奉神，乃是因为神乐意将祂儿子启示在他里面，叫他把祂当作福音传在外邦人中；保罗传扬神启示在他里面那活的基督，不是知识道理——参徒二六16～19。
- 二 其次，我们必须清楚看见基督是“我们的生命”（西三4）；基督是我们的生命，意思是祂是身体的生命，新人的生命；不仅如此，基督是我们的生命，有力地指明我们要以祂为生命而凭祂活着，要在日常生活中活祂，以经历歌罗西书所启示那宇宙般延展的基督，使祂一切所是、所达到、所得着的，不再是客观的，乃成为我们主观的经历。

were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit”:

1. This corresponds to Colossians 3:11; we have all been baptized in the Holy Spirit into one Body, that is, into one new man, into Christ.
2. By the cross and by our passing through the cross, Christ has reconciled His redeemed ones and created them in Himself into one new man.
3. This new man, this Body, is Christ Himself; in this new man there are no differences; there is only Christ; Christ is all the members and in all the members.

E. It is only when we are clear concerning all the points above that we will know how to administrate and serve (how to conduct ourselves) in the church.

III. We can see ten crucial points in the administration of the church by the pattern of Paul; we should allow the Holy Spirit to inscribe these ten points in the tablets of our heart so that we may live in them—cf. 2 Cor. 3:3:

- A. First, in Galatians 1:16 he says that he served God because it pleased God to reveal His Son in him that he might announce Him as the gospel among the Gentiles; Paul announced the living Christ whom God had revealed in him, not knowledge or doctrine—cf. Acts 26:16-19.
- B. Second, we must clearly see that Christ is “our life” (Col. 3:4); Christ being our life means that He is the life of the Body, of the new man; furthermore, that Christ is our life is a strong indication that we are to take Him as life and live by Him, that we are to live Him in our daily life in order to experience the universally extensive Christ revealed in Colossians, so that all He is and has attained and obtained will not remain objective but will become our subjective experience.

- 三 第三，我们需要与保罗一同领悟，我们该活在基督里；保罗说，“我…已经向律法死了，叫我可以向神活着。…并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己”——加二 19～20。
- 四 第四，我们必须看见我们这个人，和我们这个人原有的一切，都已经在十字架上被了结；保罗说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着”——20 节。
- 五 第五，我们必须不再凭着我们原来的人，和我们在自己里面所有的来事奉；保罗在加拉太六章十四节说，“就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”
- 六 第六，保罗唯一的目标和我们独一的目标，该是把基督分赐给人，使基督在人里面加多；保罗在四章十九节说，“我为你们再受生产之苦，直等到基督成形在你们里面。”
- 七 第七，我们不该盼望与我们一同服事的人有何改变，而只该盼望他们得着基督，被基督充满，完全被基督得着；保罗在林前二章二节说，“我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”
- 八 第八，我们必须清楚看见，我们事奉、作工、治理召会的结果，只该有一个，就是在召会里产生出基督，叫每一个人里面都有基督，每一个肢体里面的基督都增长，使众人都达到基督丰满之身材的度量；（弗四 13；）保罗在林后四章十二节说，“死是在我们身上发动，生命却在你们身上发动。”
- 九 第九，保罗为以上这些点祷告；（罗一 9，弗一 16，西
- C. Third, along with Paul, we need to realize that we need to live in Christ; he says, “I...have died to law that I might live to God...And the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me”—Gal. 2:19-20.
- D. Fourth, we need to see that what we are and have has been terminated on the cross; Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me”—v. 20.
- E. Fifth, we must not serve according to what we are or what we have in ourselves; in Galatians 6:14 Paul says, “The world has been crucified to me and I to the world.”
- F. Sixth, Paul’s unique goal, and ours, should be to dispense Christ into others so that Christ could increase in them; in Galatians 4:19 he says, “I travail again in birth until Christ is formed in you.”
- G. Seventh, we should not expect those with whom we serve to change in any way; instead, we should desire only that they gain Christ, be filled with Christ, and be fully gained by Christ; in 1 Corinthians 2:2 Paul says, “I did not determine to know anything among you except Jesus Christ, and this One crucified.”
- H. Eighth, we must clearly see that there should only be one result in our service, work, and administration of the church—Christ must be produced in the church so that everyone has Christ, so that Christ increases in every member, and so that all will arrive at the measure of the stature of the fullness of Christ (Eph. 4:13); in 2 Corinthians 4:12 Paul says, “Death operates in us, but life in you.”
- I. Ninth, Paul prayed for all these matters (Rom. 1:9; Eph. 1:16; Col. 1:9; 1

一9, 帖前一2;) 我们必须是个祷告的人。(西四2。)

第十, 我们要象使徒保罗一样, 有活的信心, 信神能“照着运行在我们里面的大能, 极其充盈地成就一切, 超过我们所求所想的”, (弗三20), 特别是在以上所列的点上。

周 五

肆 以弗所三章十六至二十一节启示事奉之人该有的灵、态度、祷告和信心, 为要作出新耶路撒冷并产生一个新人:

一 保罗的灵和态度—他所看见的、所充满的、所说的、心上所挂着的—都是联于这异象, 就是神显现于肉体, 调和在人里面, 要用基督建造召会, 要叫基督充满召会; 以弗所三章十六至二十一节最宝贵的点, 还不在于保罗的祷告和信心, 乃在于他的灵和态度。

二 我们应当与基督合作, 把基督作到人里面, 把基督当作材料建造到人里面, 使他们成为属灵的殿, 就是那位在万有中充满万有者的彰显和丰满—这该成为我们的灵和态度。

三 保罗非常有负担, 他说, “我向父屈膝;” (14;) 保罗跪下来祷告, 因为他里头有一个东西, 逼得他向父屈膝; 保罗对基督着了迷, 在以弗所三章, 他不能不跪下来。

四 无论是作长老的、作执事的、或是同工们, 凡是事奉主的人, 都得看见异象, 看见启示, 并且到一个地步, 完全着了迷, 与保罗有同样的灵、态度和里面的心情。

Thes. 1:2); we must be men of prayer (Col. 4:2).

J. Tenth, we must be like the apostle Paul, who had a living faith, believing that God is able “to do superabundantly above all that we ask or think, according to the power which operates in us” (Eph. 3:20), especially concerning the points listed above.

Day 5

IV. Ephesians 3:16-21 reveals the spirit, attitude, prayer, and faith that a serving one should have in order to work out the New Jerusalem and bring forth the one new man:

A. Paul’s spirit and attitude—what he saw, what he was filled with, what he said, and what he cared about in his heart—were related to the vision of God being manifested in the flesh and being mingled with man in order to build the church with Christ so that the church would be filled with Christ; the most precious point in Ephesians 3:16-21 is not Paul’s prayer and faith but his spirit and attitude.

B. We should cooperate with Christ so that we can work Christ into others and build Christ as the material into others so that they may become a spiritual temple for the expression, the fullness, of the One who fills all in all—this should be our spirit and attitude.

C. Paul was so burdened that he said, “I bow my knees unto the Father” (v. 14); Paul knelt down to pray because something within forced him to bow his knees unto the Father; because Paul was obsessed with Christ, in Ephesians 3 he could not help but kneel down.

D. Every elder, deacon, co-worker, and everyone who serves the Lord must see a vision, a revelation, to the point that he is absolutely obsessed with it and has the same spirit, attitude, and inner mood of Paul.

五 保罗从四方面形容，我们需要父使我们得加强到里面的人里：

1 信徒得加强的第一面，乃是“照着祂荣耀的丰富”（16）；神彰显出来就是荣耀—参出四十 34，代下七 3，结一 28，十 4：

a 那居住在基督里的，是神所是之丰富的彰显，而所显出来的荣耀乃是丰满；（西二 9，弗三 19 下；）这意思是神要彰显出来。

b 神的荣耀作到召会中，神就在召会中得着彰显；因此，在召会中荣耀归与神—20 ~ 21 节。

c 神显出来的那个荣耀，进到信徒里面，成为信徒得加强的能力，以致信徒能刚强起来，显出神的荣耀。

2 信徒得加强的第二面，乃是“借着祂的灵”；（16；）神非借着灵，就不能借着人彰显出来；父借着内住的灵，从我们里面加强我们，这灵从我们重生起，就与我们同在并在我们里面。

3 信徒得加强的第三面，乃是借着神“用大能”；（16；）这大能就是一章十九至二十二节所说，使基督从死人中复活，叫祂在诸天界里坐在神的右边，又将万有服在祂的脚下，并使祂向着召会作万有之首的大能；这大能运行在我们里面；（19 ~ 20；）神是用这样的大能，为着召会加强我们。

4 信徒得加强的第四面，乃是得加强“到里面的人里”；（三 16；）里面的人是我们重生的灵，有神的生命为其生命；这含示我们需要借着圣灵得加强到我们的灵里。

周 六

E. Paul described four aspects of our need to be strengthened into the inner man by the Father:

1. The first aspect of the strengthening of the believers is that it would be “according to the riches of His glory” (v. 16); God expressed is glory—cf. Exo. 40:34; 2 Chron. 7:3; Ezek. 1:28; 10:4:

a. What dwells in Christ is the expression of the riches of what God is, and the glory that is expressed is the fullness (Col. 2:9; Eph. 3:19b); this means that God wants to be expressed.

b. God’s glory is wrought into the church, and He is expressed in the church; hence, to God is the glory in the church—vv. 20-21.

c. The glory of the expressed God can enter into the believers and become the strengthening power within them; in turn, they are strengthened to express God’s glory.

2. The second aspect of the strengthening of the believers is “through His Spirit” (v. 16); without the Spirit, God cannot be expressed through man; the Father strengthens us from within through the indwelling Spirit, who has been with us and in us since our regeneration.

3. The third aspect of the strengthening of the believers is that they would be strengthened “with power” (v. 16); this is the power that is referred to in 1:19-22—the power that raised Christ from the dead, seated Christ at the right hand of God in the heavenlies, subjected all things under Christ’s feet, and gave Christ to be Head over all things to the church; such power operates in us (vv. 20), and with such power God strengthens us for the church.

4. The fourth aspect of the strengthening of the believers is that they would be strengthened “into the inner man” (3:16); the inner man is our regenerated spirit, which has God’s life as its life; this implies that we need to be strengthened into our spirit through the Holy Spirit.

Day 6

六 结果乃是基督安家在我们心里；以弗所三章十七节里的“心”是个很重的字，意思是基督在我们里面是能感觉到的，并且我们回应内住在我们里面的基督；我们的心是感觉和情感的器官，基督就是住在我们的心里：

- 1 保罗永远不会忘记需要把基督作到人里面；他对基督在我们里面加多这件事着了迷，这是他中心的关切，也成为他的灵和态度；当保罗写以弗所三章十六至二十一节，他甚至超越了宇宙。
- 2 当基督在我们的感觉里，在我们的心里显为实际时，我们就在祂的爱里生根立基；保罗说，在这光景中我们才能和众圣徒一同领略何为那阔、长、高、深；这四个字加起来，就是无量的基督。
- 3 这一切事的结果乃是我们认识基督那超越知识的爱，并且被充满，成为神一切的丰满；（19；）我们在召会中事奉的人，都该有这态度；我们所求所想的，必须是这一个。
- 4 负责弟兄们必须清楚，他们是以什么作目标，是人数的增加，还是基督的加多？弟兄们该象保罗一样，对于基督在神子民里面加多这件事完全着迷。
- 5 我们要看重这事到一个地步，除了为这事祷告之外，就不会祷告；这是事奉神之人该有的态度、灵和祷告。

七 保罗恐怕以弗所圣徒觉得十六至十九节的祷告太难了，所以他表明他的信心，接着在二十至二十一节立刻说，“然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；愿在召会中，并在基督耶稣里，

F. The issue is Christ making His home in our hearts; hearts in Ephesians 3:17 is an important word, meaning that Christ can be sensed in us and that we respond to Christ dwelling in us; our heart is the organ of our feeling and emotion, and it is where Christ dwells in us:

1. Paul never neglected the need to work Christ into man; he was obsessed with the matter of Christ increasing in us, which was his central concern, and this became his spirit and attitude; when Paul wrote Ephesians 3:16-21, he transcended even the universe.
2. When Christ is in our feeling and is real in our heart, we will be rooted and grounded in His love; in such a condition Paul said that we would apprehend with all the saints the breadth, length, height, and depth; these four words added together equal Christ in His immeasurableness.
3. The result of all this is that we will know the knowledge-surpassing love of Christ and be filled unto all the fullness of God (v. 19); we who serve in the church should have this attitude, and our thoughts and prayers should be for this.
4. The responsible brothers should be clear as to what they take as their goal: is it an increase in number or an increase in Christ? They should be like Paul, who was totally obsessed with the increase of Christ within God's people.
5. We should focus on this matter to the extent that we do not know what to pray other than this; this should be the attitude, spirit, and prayer of one who serves the Lord.

G. Because Paul was concerned that the Ephesian saints might think that the prayer in verses 16 through 19 was too difficult, he expressed his faith by immediately following with verses 20 and 21—"but to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, to Him be the glory in the church and in

荣耀归与祂，直到世世代代，永永远远。阿们”：

- 1 “在召会中…荣耀归与祂，”这句话丰满的意思是在新耶路撒冷；新耶路撒冷就是神荣耀的完全显出；（启二一 10 ~ 11；）今天召会该是新耶路撒冷的雏型。
- 2 这该是我们事奉主的灵、态度、祷告和信心；如此，我们在召会中的事奉，将是何等大而荣耀的事奉；弟兄姊妹都要被充满，成为神一切的丰满—弗三 19 下，参加四 19。

Christ Jesus unto all the generations forever and ever. Amen”:

1. The full meaning of the phrase to Him be the glory in the church is seen in the New Jerusalem; the New Jerusalem is the complete manifestation of God's glory (Rev. 21:10-11), and the church today should be a miniature of the New Jerusalem.
2. This is the spirit, attitude, prayer, and faith with which we should serve the Lord; in this way our service in the church will be great and glorious, and the brothers and sisters will be filled unto all the fullness of God—Eph. 3:19b; cf. Gal. 4:19.

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

弗二 14～15 “因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，…好把两下在祂自己里面，创造成一个新人，成就了和平。”

我们要从圣经的根据，来看召会的治理。提前三章十五节…里的“行”，是指治理。保罗写信给提摩太，提摩太受了保罗的托付，就安排各地召会管理、治理的事。保罗说，可以知道在神的家中当怎样行；意思是，知道如何治理、安排召会中的事。为什么保罗说这话？因为他会有一段较长的时间不在，他会有一个耽延，所以他盼望提摩太知道，在召会中当怎样治理，怎样行动。这一个耽延，看来是保罗的事；但我们若有属灵的眼光，就会看见这个耽延，乃是主的事。当主还没有回来之时，我们要知道在召会中该怎样治理，该怎样行动。整本圣经，唯有这一处经节清楚告诉我们，在召会中该怎样治理，怎样行动（如何治理召会，四页）。

信息选读

我们若要清楚召会是什么，以及神在召会里要作什么，就必须明白以弗所二章十三至十六节，歌罗西三章十至十一节，以及林前十二章十二至十三节。…以弗所二章…是说到外邦人和犹太人，在基督里成了一个新人。

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Eph. 2:14-15 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition,...that He might create the two in Himself into one new man, so making peace.

We must consider the administration of the church with the Scriptures as our basis. [In] 1 Timothy 3:15...conduct refers to administration. Paul wrote to Timothy, and Timothy received Paul's commission to arrange for matters related to the management and administration of the churches. When Paul spoke of knowing "how one ought to conduct himself in the house of God," he was speaking of how to administrate and arrange matters in the church. Paul said this because he knew that he might be absent for a long period of time, that he might be delayed. Therefore, he wanted Timothy to know how to administrate the church and how to conduct himself in the church. It may seem that Paul was speaking only about being delayed himself, but if we have spiritual insight, we will realize that he was actually referring to the Lord being delayed. Before the Lord comes back, we must know how to administrate the church and how to conduct ourselves in the church. This is the only verse in the entire Bible which clearly speaks of administrating the church and conducting ourselves in the church. (How to Administrate the Church, p. 9)

Today's Reading

If we want to clearly know what the church is and what God desires to do in the church, we need to understand Ephesians 2:13-16, Colossians 3:10-11, and 1 Corinthians 12:12-13...Ephesians 2...concerns the Gentiles and the Jews becoming one new man in Christ.

使徒在以弗所二章给我们看见，在基督里，这两个不能接近而远离的单位，现今在基督里成了一个新人。所以十三节说，“但如今在基督耶稣里，你们这从前远离的人，靠着基督的血，已经得亲近了。”这“远离的人”指的是外邦人；外邦人和犹太人原是远离的，如今借着基督流血的救赎，和犹太人已经得以亲近了。十四节清楚说到：“因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨。”…基督在十字架上成功了救赎，就叫这“两下”，外邦人和犹太人，变作一个人。祂拆毁了中间隔断的墙，这“隔断的墙”是什么呢？十五节说，“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”那隔断的墙就是律法上的规条。因为律法不准许犹太人和外邦人来往，因为这一个，所以外邦人和犹太人中间有了墙垣，就象有冤仇一样。现今基督在十字架上，已经把律法钉死，把冤仇废掉，使两下在祂自己里面，被创造成一个新人。基督把这两下，在祂自己里面造成一个新人。

在新约里，“新人”不是指个人说的；在新人里，没有单个的，乃是团体的。换句话说，在新约里只有一个新人，没有许多的新人；如同旧人只有一个，没有许多的旧人（参创一26，林前十五47）。…所以，以弗所二章十四节很清楚地说明，是把两下创造成一个新人；这两下就是外邦人和犹太人。他们原受律法隔开，但如今借着基督的钉十字架，拆毁了这隔断的墙；这两下就在基督里，被创造成一个新人（如何治理召会，一二〇至一二二页）。

参读：如何治理召会，第一篇；基督的奥秘，第一篇。

In Ephesians 2 the apostle shows that these two, who could not come near and who were far off from one another, have become one new man in Christ. Thus, verse 13 says, “But now in Christ Jesus you who were once far off have become near in the blood of Christ.” You who were once far off refers to the Gentiles. The Gentiles were once far off from the Jews, but now through the redemption of Christ with the shedding of His blood, they have come near to the Jews. Verse 14 says, “For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity.”...Christ accomplished redemption on the cross so that both—the Gentiles and the Jews—could become one. He also broke down the middle wall of partition. What is “the middle wall of partition”? Verse 15 says, “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.” The middle wall of partition is the law of the commandments in ordinances. The law does not allow the Jews to have any dealings with the Gentiles, and because of this, there was a middle wall, there was enmity. But Christ crucified the law and abolished the enmity on the cross so that He might create the two in Himself into one new man. Christ has created the two in Himself into one new man.

In the New Testament the new man does not refer to an individual; there is no individual new man. The new man is a corporate new man. In other words, in the New Testament there is only one new man, not many new men, just as there is only one old man, not many old men (cf. Gen. 1:26; 1 Cor. 15:47)...Hence, Ephesians 2:15 clearly says that Christ created “the two in Himself into one new man.” The two refers to the Gentiles and the Jews. Formerly, they were separated by the law, but now the middle wall of partition has been broken down through the crucifixion of Christ. Thus, the two were created in Christ into one new man. (How to Administrate the Church, pp. 103-104)

Further Reading: How to Administrate the Church, ch. 1; CWWN, vol. 44, “The Mystery of Christ,” ch. 1

弗二 16 “既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”

西三 10～11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

以弗所二章十六节…给我们清楚看见，基督借着十字架，把旧造里犹太人和外邦人中间隔断的墙拆毁了，并且把他们在祂自己里面造成一个新人，结果这两下就在一个身体里了。原来有一部分称作犹太人，有一部分称作外邦人，现今这两部分都在基督里，被造成一个新人（如何治理召会，一二二页）。

这一个身体，召会（一 23），就是〔二章十五节〕的一个新人。在这一个身体里，犹太人和外邦人借十字架与神和好了。我们信徒，无论是犹太人 or 外邦人，不仅是为着基督的身体，也是在基督的身体里，得以和好。这是何等的启示！我们与神和好了，我们在基督的身体里得救了（圣经恢复本，弗二 16 注 5）。

信息选读

〔歌罗西三章九至十节〕并不是吩咐我们要脱去旧人，穿上新人，而是说到一个已经成功，已经发生过的事实。这事实乃是说到，你我在基督里，已经脱去旧人，穿上新人。我们要把歌罗西三章十节，和以弗所二章连起来看。以弗所二章说，基督把外邦人和犹太人，在祂自己里面，造成一个新人；歌罗西书回头告诉我们，在基督里，那个旧人已经脱去，并且已经穿上了新人。

Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Ephesians 2:16...clearly shows that through the cross Christ broke down the middle wall of partition between the Jews and the Gentiles in the old creation and created the two in Himself into one new man; as a result, the two are one Body. Formerly there were Jews and Gentiles, but now the two have been created in Christ into one new man. (How to Administrate the Church, p. 104)

This one Body, the church (Eph. 1:23), is the one new man mentioned in 2:15. It was in this one Body that both the Jews and the Gentiles were reconciled to God through the cross. We, the believers, whether Jews or Gentiles, were reconciled not only for the Body of Christ but also in the Body of Christ. What a revelation here! We were reconciled to God; we were saved in the Body of Christ. (Eph. 2:16, footnote 2)

Today's Reading

[Verses 9 and 10 of Colossians 3] are not a charge that we put off the old man and put on the new man; rather, they refer to an accomplished fact. In Christ, we have put off the old man and put on the new man. We must read Colossians 3:10 with Ephesians 2:15, which says that Christ has created the Gentiles and the Jews in Himself into one new man; Colossians says that in Christ the old man has been put off, and the new man has been put on.

穿上新人的意思，不是说你穿上新人，我穿上新人，千万得救的人，穿上千万个新人。…新人只有一个。旧人是亚当，新人是基督。在我们得救以前，我们是在亚当里，是在旧人里；当我们得救时，就从亚当里出来，脱去旧人，穿上了基督，穿上新人（如何治理召会，一二二至一二三页）。

基督既是新人的成分，我们这些是新人的与基督就是一。这是歌罗西书最基本、最重要的点。…新人原是我们属于旧造的人创造的（弗二15），所以新人需要更新。这更新主要的发生在我们的心思里，如“以致有充足的知识”所指明的。新人是在我们灵里创造的；然后这新人要照着基督的形像，在我们的心思里渐渐更新，以致有充足的知识（圣经恢复本，西三10注2，注5）。

虽然我们穿上了基督，基督也在我们这些得救的人里面，但这新人还没有从我们里面出来。所以，歌罗西三章十节说，“这新人照着创造他者的形像渐渐更新，以致有充足的知识。”当我们得救时，基督就已经进到我們里面，给我们穿上（加三27）；然而，那时我们里面对基督的认识，对基督的知识并不够。所以，从我们得救那天起，我们在认识上渐渐更新；我们越信认识越多，越信认识越透，越信认识越完全。

歌罗西三章十一节指明希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，都已经都在十字架上。每一个人都在十字架上，不仅你在十字架上，他在十字架上，我也在十字架上。所以在新人里，没有天然的人。“在此并没有”，乃是个厉害的光，什么都没有，统统了了；在新人里什么都没有，“唯有基督是一切，又在一切之内。”所以，在召会里，没有福建人，没有江苏人，没有受过教育的，没有未受过教育的，只有基督；没有你，没有我，没有为奴的，没有自主的，只有基督是一切。

在召会里只有基督；在召会里，基督是一切，又在一切之内。我们若真看见这个光，我们的事奉和工作就会有何等的改变！（如何治理召会，一二三至一二五页）

参读：如何治理召会，第八篇。

To put on the new man does not mean that you put on a new man, I put on a new man, and millions of believers put on millions of new men.... There is only one new man. The old man is Adam; the new man is Christ. Before we were saved, we were in Adam, the old man; when we were saved, we came out of Adam, put off the old man, and put on Christ, the new man. (How to Administrate the Church, pp. 104-105)

Since Christ is the constituent of the new man, we, who are the new man, are one with Christ. This is the most basic and crucial point in Colossians. (Col. 3:10, footnote 2) Because the new man was created with us, who belong to the old creation (Eph. 2:15), as his constituents, he needs to be renewed. This renewing takes place mainly in our mind, as indicated by the phrase unto full knowledge. The new man was created in our spirit and is being renewed in our mind unto full knowledge according to the image of Christ. (Col. 3:10, footnote 3)

Although we have put on Christ and Christ is in us, the new man has not yet been manifested through us. According to Colossians 3:10, the new man “is being renewed unto full knowledge.” When we are saved, Christ enters into us and we put Him on (Gal. 3:27). However, we do not have sufficient knowledge of Christ. Thus, from the day of our salvation, we are being renewed unto full knowledge. The more we believe, the more knowledge we receive; the more we believe, the more thorough our knowledge becomes; and the more we believe, the fuller our knowledge will be.

Colossians 3:11 indicates that Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, and free man are on the cross. Everyone is on the cross. You are on the cross, and I am on the cross. There is no natural person in the new man. There cannot be is a strong word indicating that everything has been terminated. There cannot be anything in the new man except Christ, who is “all and in all.” There cannot be Southerners and Northerners, educated and uneducated, in the church; there is only Christ. There cannot be you or me, and there cannot be slave or free, but Christ is all.

In the church there is only Christ; in the church Christ is all and in all. If we truly see this light, there will be such a change in our service and work! (How to Administrate the Church, pp. 105-106)

Further Reading: How to Administrate the Church, ch. 8

林前十二 12 ~ 13 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

关于基督的身体，林前十二章十二节说，…“基督也是这样”，指明召会就是基督。十三节接着说，“因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”这如同歌罗西三章十一节所说的；不拘是犹太人、希利尼人、为奴的、自主的，现今都在一位灵里受浸，成了一个身体，这里的身体就是基督。无论是为奴的、自主的，是这个、是那个，都已经在一位灵里受浸，成了一个身体，也就是成了一个新人，成了基督。

我们原来都是在十字架之外，…就是在旧人里，在亚当里。在亚当里，在我们的旧人里，有许许多多的不同，有外邦人、犹太人，有福建人、山东人，有受教育的、未受教育的，有作主人的、有为奴的；然而，十字架把这个分别解决了。在十字架上，宇宙中的万有都被结束、了结了。十字架废掉冤仇，废掉各种样的不同；因为十字架废掉了所有的旧造，将旧造里的一切全都结束了。基督借着十字架，并且经过十字架，把祂所救赎的人带来，在祂自己里面造成一个新人（如何治理召会，一二五至一二六页）。

信息选读

在这个新人里，只有基督；祂是一切，又在一切之内。虽然这新人有许多肢体，却是一个身体；基督就是这样。在林前十二章，我们看见这个身体，原来有一部分是犹太人，有一部

1 Cor. 12:12-13 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. 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.

[In 1 Corinthians 12:12, a verse concerning the Body of Christ], the clause so also is the Christ indicates that the church is Christ. Verse 13 continues, “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.” This corresponds to Colossians 3:11. Whether we are Jews or Greeks, whether we are slaves or free, we have all been baptized in one Spirit into one Body, and this Body is Christ. We have all been baptized in the Holy Spirit into one Body, that is, into one new man, into Christ.

Formerly, we were outside of the cross and in the old man, in Adam. In Adam, in our old man, there are many differences. There are Gentiles and Jews, Southerners and Northerners, educated and uneducated, slaves and free. Nevertheless, the cross has dealt with all these differences. On the cross all things in the universe have been terminated. The cross can abolish enmity and every kind of difference because the cross abolished all of the old creation and everything in it. By the cross and by our passing through the cross, Christ has reconciled His redeemed ones and created them in Himself into one new man. (How to Administrate the Church, p. 107)

Today's Reading

In this new man there is only Christ; He is all and in all. Although there are many members in this new man, there is only one Body. In 1 Corinthians 12 those who are Jews, Gentiles, slaves, or free have all been baptized in the Holy

分是外邦人，有一部分是为奴的，有一部分是自主的；但这许多部分，在圣灵里受浸，就成了一个新人，成了一个身体。这一个新人，这一个身体，就是基督自己；在这个新人里，没有任何不同的东西，只有基督。基督是一切，又在一切之内。…从以上几处圣经，我们可以看见召会是什么。在召会里事奉的人，需要看见召会是什么，看见召会的性质，看见历世纪以来，神所要建造的是什么，以及神用什么建造召会。我们若是清楚，才能知道在召会中当如何治理，如何服事，并如何事奉。

首先，一个治理召会的人，必须是有神将基督启示在他里面的人。其次，他必须清楚看见基督是他的生命。第三，他必须领悟，他该活在基督里。第四，他必须看见他那个人，和他那个人原有的一切，都已经在十字架上被了结。第五，他必须不再凭着他原来的人，和他原来的人所有的，来事奉并工作。第六，一个治理召会的人，在召会中的事奉和工作，只该把基督分给人，不该把基督以外的任何东西给人。第七，他在所有被他服事的人身上，不该盼望他们有何改变，而只该盼望他们得着基督，被基督充满，完全被基督得着。第八，他必须清楚看见，他事奉、作工的结果，以及治理召会的结果，只该有一个，就是在召会里产生出基督，叫每一个人里面都有基督，每一个肢体里面的基督都增长，使众人都达到基督丰满之身材的度量。第九，一个治理召会的人，必须为以上八点祷告，必须是个祷告的人。第十，他要象使徒一样，有活的信心，信神能这样成全。前八点，是一个治理召会的人该有的事奉；后两点，说出他必须有祷告，有信心，为着前面八点天天祷告，并且信神能成全这一切，超过他所求所想的。神的能力不是在圣徒外面，乃是在圣徒里面。借着运行在他们里面的大能，神能成就这一切。这就是治理。你我若没有看见这一个，我们在召会中的事奉，定规是零，定规没有果效（如何治理召会，一二六至一二八页）。

参读：如何治理召会，第九篇。

Spirit into one Body, into the one new man. This new man, this Body, is Christ Himself; in this new man there are no differences; there is only Christ. Christ is all and in all. From the various portions of the Word above, we can see what the church is. All of the serving ones in the church must see what the church is, what the nature of the church is, what God intends to build, and with what God builds the church. Only when we are clear concerning all these points can we administrate and serve in the church.

First, in order to administrate in the church, we must have Christ revealed in us. Second, we must clearly see that Christ is our life. Third, we should realize that we must live in Christ. Fourth, we must see that what we are and what we have in ourselves has been terminated on the cross. Fifth, we must not serve or work according to what we are and what we have in ourselves. Sixth, we should not dispense anything other than Christ in our service and work in the church. Seventh, we should not expect those with whom we serve to change in any way; instead, we should desire only that they gain Christ, be filled with Christ, and be fully gained by Christ. Eighth, we must clearly see that there should be only one result in our service, work, and administration of the church. Christ must be produced in the church so that everyone has Christ, so that Christ increases in every member, and so that all will arrive at the measure of the stature of the fullness of Christ. Ninth, in order to administrate the church, we must pray for the above eight points; we must be men of prayer. Tenth, we must be like the apostle Paul who had a living faith, believing that God can accomplish these points. The first eight points constitute proper service in the administration of the church; the last two points state that we must pray and have faith, praying for the above eight points every day, believing that God is able to do superabundantly above all that we ask or think. The power of God is not outside of us but inside of us. Through the operation of the power within us, God can fulfill all these things. This is the administration of the church. If we do not see this, our service in the church will be null and void. (How to Administrate the Church, pp. 107-108)

Further Reading: How to Administrate the Church, ch. 9

加一 15～16 “然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量。”

保罗在他的十四封书信里，把〔以下〕十点说得非常清楚。

首先，在加拉太一章十六节，保罗说，他事奉神，乃是因为神…将祂儿子启示在〔他〕里面，叫〔他〕把祂当作福音传在外邦人中。…他所传的乃是神的儿子。…这不是知识道理，乃是这位活的基督，被神启示在保罗里面，然后，保罗再把祂传出去。

其次，保罗在歌罗西书说，“基督是我们的生命。”（三 4）这表明保罗与基督一同活在神里面。第三，保罗对那些靠自己、凭自己行律法的人说，“我…已经向律法死了，叫我可以向神活着。…并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的。”（加二 19～20）他领悟他该活在基督里。第四，保罗说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（20）这意思是，他的一切已经在十字架上被了结。第五，保罗在加拉太六章十四节说，“就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”这意思是，他这个人已经过去，他现今乃是活在基督里的人。就十字架而言，保罗这个人已经了了，他不再凭从前的那个人活着。不只保罗如此感觉，甚至世界的人也这样看他（如何治理召会，一二八至一三〇页）。

信息选读

第六，保罗在加拉太四章十九节说，“我为你们再受生产之苦，直等到基督成形在你们里面。”保罗唯一的

Gal. 1:15-16 But when it pleased God, who set me apart from my mother's womb and called me through His grace, to reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood.

In his fourteen Epistles, Paul clearly speaks of these [following] ten points.

First, in Galatians 1:15-16 he says that he...served God in such a way because God revealed His Son in him so that he might announce Christ among the Gentiles. He announced the Son of God...Paul announced the living Christ whom God had revealed in him, not knowledge or doctrine.

Second, in Colossians 3:4 Paul speaks of “Christ our life,” indicating that he lived in God together with Christ. Third, to those who tried to work out the law by themselves, he says, “I...have died to law that I might live to God,...and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me” (Gal. 2:19-20). He realized that he needed to live in Christ. Fourth, Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” (v. 20). This means that he realized that all that he had was terminated on the cross. Fifth, in Galatians 6:14 he says, “The world has been crucified to me and I to the world.” This means that he knew that he was terminated and that he lived in Christ. With respect to the cross, Paul was finished; he no longer lived according to his former self. Not only did Paul feel this way, but even those in the world saw him in this way. (How to Administrate the Church, pp. 108-110)

Today's Reading

Sixth, in Galatians 4:19 he says, “I travail again in birth until Christ is formed in you.” Paul's unique goal was to dispense Christ into others so that Christ could

目的，就是要把基督分给人，要叫人里头的基督加多。

第七，保罗在哥林多前书的开头说，“我…在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”（二2）当时，在哥林多的召会里有许多难处，有属肉体的，有属血气的，也有犯罪作恶的；保罗在那些人身上，并没有盼望他们冷淡的热心一点，有错的改好一点。保罗只有一个盼望，就是他们里面的基督加多。哥林多人有的热心犹太宗教，有的寻求神迹，寻求哲学的知识，甚至寻求属灵的恩赐；但保罗却传钉十字架的基督。保罗不在乎他们的恩赐、神迹多或少。保罗只有一个盼望，就是基督在他们里面能够加多。

第八，保罗在哥林多后书说，“死是在我们身上发动，生命却在你们身上发动。”（四12）保罗一直看工作的结果是基督，是生命。当他看见有人工作的结果不是基督，他就写信去劝戒、规正（林前四14）。他十四封书信唯一的目的，就是要把人带到基督里，叫基督的身量得以在召会中长大（弗四13）。他只盼望这一个。第九，保罗也为这个祷告（罗一9，弗一16，西一9，帖前一2）。第十，他有信心，信神能成功这事，超过他所求所想的（弗三20）。

这十点归纳起来只有一点，就是基督。他所看见的是基督，所传扬的是基督，所工作的是基督，所祷告的是基督，他的信心是基督，他工作的结果更是基督；可以说，从始至终都是基督。…基督经过保罗到了他所服事的人里面，再从他所服事的人里面产生出来。…我们…要作新约里的人，要让圣灵将这十点，写在我们的心版上，使我们活在其中。这就是治理召会，就是召会中的事奉；这就是我们看望、传福音、造就人的目的。作长老、作执事、所有在召会中事奉的，都当如此（如何治理召会，一三〇至一三二页）。

参读：召会的异象与建造，第六章；以弗所书生命读经，第三十二篇。

increase in them.

Seventh, in 1 Corinthians 2:2 Paul says, “I did not...know anything among you except Jesus Christ, and this One crucified.” At that time there were many problems in the church in Corinth; some of the saints were fleshy, some were fleshy, and some had sinned. Paul did not expect those who were cold to become more fervent or those who were wrong to improve; rather, he had only one hope, the hope that Christ would increase in them. Among the believers in Corinth, some were fervent toward the Jewish religion, some sought signs, some sought philosophical knowledge, and some even sought spiritual gifts, but Paul preached Christ crucified. He did not care about gifts and signs; he hoped only for the increase of Christ in them.

Eighth, in 2 Corinthians 4:12, Paul says, “Death operates in us, but life in you.” Paul saw that the result of his work could only be Christ and life. If he saw that the result of others’ work was not Christ, he would write to admonish and adjust them (1 Cor. 4:14). The unique purpose of his fourteen Epistles was to bring man into Christ and to cause the measure of the stature of the fullness of Christ to grow in the church (Eph. 4:13). This was his only expectation. Ninth, Paul prayed for all these matters (Rom. 1:9; Eph. 1:16; Col. 1:9; 1 Thes. 1:2). Tenth, he believed that God was able to do above all that he asked or thought (Eph. 3:20).

These ten points can be summed up in one point—Christ. Paul saw Christ. He announced Christ. His work was Christ. He prayed Christ. His faith was Christ. And the result of his work, all the more, was Christ. From beginning to end, Christ was central. Christ passed through Paul and reached all those whom he served; that is, Christ was produced in them. We should be people of the New Testament, allowing the Holy Spirit to inscribe these ten points onto the tablets of our heart so that we may live in them. This is the administration of the church, the service in the church; this is the purpose of our visiting people, preaching the gospel, and edifying others. All the elders, deacons, and those who serve in the church should follow this pattern. (How to Administrate the Church, pp. 110-111)

Further Reading: The Way to Build Up the Church (booklet); Life-study of Ephesians, msg. 32

弗三 16～18 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深。”

以弗所三章十六至二十一节…帮助我们，更加认识在召会中当如何事奉神；并且给我们看见，保罗这个人的灵和态度，以及他的祷告和信心。这也是一个在召会中事奉神的人，应该有的灵和态度，以及祷告和信心。

保罗…的灵和态度，他眼睛所看见的，里头所充满的，口里所说的，心上所挂着的，都是这一个异象：神显现于肉体，调和在人里面，要用基督建造召会，要叫基督充满召会。…这段圣经最宝贵的点，还不在于给我们看见一个祷告、一个信心，乃是给我们看见一种灵和态度。…对于召会是什么，建造召会的材料是什么，〔我们应当〕看得相当清楚，就好象着了迷一样，盼望…能把基督作到人里面，把基督当作材料建造到人里面，使他们成为属灵的殿，彰显那位在万有中充满万有者的丰满—这该成为我们的灵和态度（如何治理召会，一三八至一四〇页）。

信息选读

保罗…里头有一个很重的东西，逼得他向父屈膝。他的异象、他的启示、他的看见，变作他的灵、他的态度，变作他里面的心情。…保罗对基督着了迷，在以弗所三章，他不能不跪下来。

无论是作长老的、作执事的或是同工们，凡是事奉主的人，按规矩都得看见异象，看见启示，并且到一个地

Eph. 3:16-18 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

Ephesians 3:16-21...helps us know how to serve God in the church and shows Paul's spirit, attitude, prayer, and faith. We should have this spirit, attitude, prayer, and faith when we serve God in the church.

Paul's spirit and attitude—what he saw, what he was filled with, what he said, and what he cared about in his heart—were related to the vision of God being manifested in the flesh and being mingled with man in order to build the church with Christ so that the church would be filled with Christ....The most precious point in this portion of the Scriptures is not Paul's prayer and faith but his spirit and attitude. After...seeing the church and the building material of the church, we should become so captivated and enthralled that we are eager to return to our locality. We should return so that we can work Christ into others and build Christ as the material into others so that they may become a spiritual temple for the expression of the fullness of the One who fills all in all. This should be our spirit and attitude. (How to Administrate the Church, pp. 117-119)

Today's Reading

Paul knelt down to pray because he was so burdened; something heavy within forced him to bow his knees unto the Father. His vision, his revelation, and his seeing became his spirit, his attitude, and his inner mood....Because Paul was “obsessed” with Christ, in Ephesians 3 he could not help but kneel down.

Every elder, deacon, co-worker, and everyone who serves the Lord must see a vision, a revelation, to the point that he is absolutely obsessed with it and

步，完全着了迷，以致有这个灵，这个态度，和这个心情。因着保罗有这样的灵，这样的态度，和这样的心情，所以自然能有这样的祷告；甚至祷告到末了，他信神能极其充盈地成就一切。在召会里事奉神的人，都该有这样的一个灵和态度，都该有这样的祷告；我们所有的祷告，都该以这样的祷告作中心，并且有这样祷告的信心。

在保罗的祷告里，他求神叫以弗所人得加强。…他从四方面形容，以弗所人如何得加强。第一，“照着祂荣耀的丰富。”（16）什么叫作荣耀？荣耀就是指神里面的那个奥秘、内容，显出来了。在圣经里，荣耀的意思就是显出来的神；神彰显出来就是荣耀。

荣耀既是神的显出，“荣耀的丰富”就是指神里面那个生命、性情的丰富，那个高超属性的丰富，也就是神格一切的丰富。…歌罗西二章九节说到神格一切的丰满，乃指神丰富的彰显。

保罗求神…叫…神荣耀的丰富，能进到信徒里面，叫信徒里面的人得着加强；到一个地步，能够让人觉得神显出来了。神显出来的那个荣耀，进到信徒里面，成为信徒里面之人得加强的能力，以致信徒能刚强起来，显出神的荣耀。

以弗所人得加强的第二面，乃是“借着祂的灵”。神非借着灵，就不能在人里面显出来。第三，以弗所人乃是借着神“用大能”，使他们得以加强到里面的人里。意即神的能力进到人里面，就变作一个动力，叫人得着加强。第四，他们被加强“到里面的人里”。…这加强的目的，是叫我们显出神的荣耀，也就是显出神自己（如何治理召会，一四一至一四四页）。

参读：使徒保罗两个最大的祷告，第三至四章。

has the same spirit, attitude, and mood of Paul. Because Paul had such a spirit, attitude, and mood, he spontaneously had this kind of prayer; he also believed that God is able to do superabundantly. All those who serve God in the church must have this kind of spirit and attitude and this kind of prayer. All of our prayers must take this kind of prayer as the center, and we should have the faith for such prayer.

In Paul's prayer, he asked that God would grant the Ephesian believers to be strengthened....He described four aspects of this strengthening. First, he prayed that it would be "according to the riches of His glory" (v. 16). What is glory? Glory is the expression of the mystery, the content within God. In the Bible, glory refers to God being expressed. God expressed is glory.

Since glory is God expressed, "the riches of His glory" must refer to the expression of the riches of God's life and nature, the riches of His excellent attributes, the riches of the Godhead....Colossians 2:9 speaks of all the fullness of the Godhead, which refers to the expression of God's riches.

Paul...prayed that the riches of God's glory would enter into the believers so that they would be strengthened to an extent that others could sense God's expression. The glory of the expressed God can enter into the believers and become the strengthening power within them. In turn, they are strengthened to express God's glory.

The second aspect of the strengthening of the Ephesian believers is "through His Spirit." Without the Spirit, God cannot be expressed through man. The third aspect is that the Ephesian believers would be strengthened "with power" into the inner man. This means that God's power enters into man and becomes a motivating power to strengthen man. The fourth aspect is that they would be strengthened "into the inner man."...The purpose of this strengthening is that we may express God's glory, which is God Himself. (How to Administrate the Church, pp. 119-122)

Further Reading: CWWL, 1970, vol. 2, "The Two Greatest Prayers of the Apostle Paul," chs. 3-4

弗三 19 ~ 21 “并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

保罗在〔以弗所三章十六节〕没有提到基督，只提到荣耀，提到灵，但结果却是“使基督…安家在你心里”〔17〕。…加拉太四章十九节…说，“直等到基督成形在你里面。”…这就是指基督安家在我们心里。以弗所三章十七节这个“心”，是个很重的字，意思是，到了这时候，基督在你我里头是能感觉到的；祂不仅是住在你我里面，更是住在你我…的心里面。心是感觉情感所在之处，心是感觉情感的机关，基督就是住在你我心里（如何治理召会，一四四至一四五页）。

信息选读

保罗…永远不会忘记，…他要把基督作到人里面。…保罗里面好象对一个东西着了迷，这个东西变作他的灵和他的态度；那个东西就是基督在他里面。保罗知道虽然基督在以弗所人里面，却不在他们心里。…保罗所有中心的问题，就是基督在信徒里面。今天你我的工作，你我的事奉，…都该有这一种灵，盼望人里面有基督，盼望基督进到人里面。

保罗〔写以弗所三章的〕时候，乃是一个超越宇宙的人。…当基督在你的感觉里，在你的心里显为实际时，你就在祂的爱里生根立基了。保罗说，你这时才会知道什么是阔、长、高、深。…阔、长、高、深，四个字加起来，就是无限量。…我们若是里面认识基督，并且活在祂里面，在祂的爱里生根立基，我们这

Eph. 3:19-21 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God. But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, to Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Paul did not speak of Christ earlier; he only spoke of glory and the Spirit, but the issue is Christ making His home in our hearts [Eph. 3:17]...[Galatians 4:19] says, "Until Christ is formed in you." This refers to Christ's making His home in our hearts. Hearts in Ephesians 3:17 is an important word, meaning that Christ can be sensed in us. He not only dwells in us, but He dwells in our heart...the organ of our feeling and emotion. (How to Administrate the Church, p. 122)

Today's Reading

Paul never neglected the need to work Christ into man....It seemed that Paul was "obsessed" with the matter of Christ in us, and this became his spirit and attitude. Paul knew that Christ was not in the hearts of the Ephesian believers, even though He was in them....Paul's central concern was related to Christ's being in the believers. In our work and service of administrating the church, we should have this kind of spirit, expecting that the believers will have Christ in them and that Christ will enter into them.

When he was writing [Ephesians 3], Paul transcended even the universe....When Christ is in our feeling and is real in our heart, we will be rooted and grounded in His love. In such a condition, Paul said that we would know the breadth, the length, the height, and the depth....What are the breadth, the length, the height, and the depth? These four words added together equal immeasurableness....If we know Christ inwardly, live in Him, and are rooted and grounded in His love, we

个人就…会看见在我们里头住着的那一位，就是阔、长、高、深。

在以弗所三章十九节保罗接着说，“并认识基督那超越知识的爱”，结果就“使你们被充满，成为神一切的丰满”。保罗在这事上已经完全着迷，这是他的灵，他的态度。保罗的意思是，唯有当基督安家在你里面，你才能领略祂是无限量的；这结果会叫你被充满，成为神一切的丰满。我们在召会中事奉的人，都该有这态度；我们所求所想的，必须是这一个。

所有负责弟兄在治理召会时，必须以这一个作他们的灵，他们的态度，和他们的盼望。他们不能仅仅盼望圣徒都来聚会，都发热心，都传福音，都带人得救。负责弟兄们必须清楚，他们是以什么作目标，是人数的增加，还是基督的加多？弟兄们必须在这件事上，象保罗一样，完全着迷。

我们要看重这事到一个地步，除了为这事祷告之外，就不会祷告。…这是事奉神的人，该有的态度，该有的灵，并该有的祷告。

保罗恐怕以弗所圣徒觉得十六至十九节的祷告太难了，所以接着在二十节立刻说，“神能”，并且是“超过我们所求所想的”。末了，他还为着神在召会中，并在基督里得荣耀，向神赞美。二十一节里的“荣耀”，意思是神在召会里得释放，大得彰显；这个叫作荣耀。…神在召会中得着荣耀，这句话丰满的意思是在新耶路撒冷。那一天，神要把祂一切的丰满都照耀出去。…新耶路撒冷就是神荣耀的完全显出；今天召会就该是新耶路撒冷的雏型。这该是我们事奉主的灵、态度、祷告和信心。…我们的灵和态度，就是盼望弟兄姊妹里面有基督，并且安家在他们心里；他们要被充满，成为神一切的丰满（如何治理召会，一四五至一四六、一四八至一五三页）。

参读：以弗所书生命读经，第三十三至三十五篇。

will see that the One who dwells in us is the breadth, the length, the height, and the depth.

Paul continued in 3:19, “And to know the knowledge-surpassing love of Christ,” the result of which is “that you may be filled unto all the fullness of God.” Paul was entirely captivated by this matter, and it became his spirit and attitude. When Christ has made His home in our hearts, we can apprehend His immeasurableness, and the result is that we are filled unto all the fullness of God. We who serve in the church should have this attitude, and our thoughts and prayers should be for this.

In administrating the church, all the responsible brothers must take this as their spirit, their attitude, and their hope. They should not hope merely that all the saints will come to the meetings, be zealous, preach the gospel, and bring people to salvation. The responsible brothers should be clear as to what they take as their goal: is it an increase in numbers or an increase in Christ? They should be like Paul, who was totally “obsessed” with this matter.

We should focus on this matter to the extent that we do not know what to pray other than this....This should be the attitude, spirit, and prayer of one who serves God.

Because Paul was concerned that the Ephesian saints might think that the prayer in verses 16 through 19 was too difficult, he immediately followed with verse 20, saying, God is “able” and “above all that we ask or think.” In the end, he praised God for being glorified in the church and in Christ Jesus. Glory in verse 21 means that God is greatly released and expressed in the church; this is glory....The full meaning of the phrase to Him be the glory in the church is seen in the New Jerusalem. On that day, God will shine forth all of His fullness....The New Jerusalem is the complete expression of God’s glory; the church today should be a miniature of the New Jerusalem. This is the spirit, attitude, prayer, and faith with which we should serve the Lord....Our spirit and attitude should be that the brothers and sisters will have Christ inwardly, that Christ will make His home in their hearts, and that they will be filled unto all the fullness of God. (How to Administrate the Church, pp. 122-127)

Further Reading: Life-study of Ephesians, msgs. 33-35

第八周诗歌

耶稣聚集我们在一起

补 616

(以弗所二至三章)(英1232)

G 大调

4/4

1 1 3 1 | 1·2 1·6 5 - | 1·1 1·2 3 2·1 |
 一 从前我们在罪中死了，这世界全然一团
 2 - - - | 1 1 3 1 | 1·2 1·6 5 1·2 | 3·3 3·1 2·
 糟； 但神使我们一起复活，一起与基督升天，
 2 2·7 | 1 - - - | 0 5 3·1 | 2·1 1·6 1 2 |
 同坐宝座。 (副) 耶稣聚集我们在一起，
 0 5 5 3·1 | 2·2 2·3 2 0 | 0 5 3·1 |
 请看看圣徒同心合意！ 主爱使
 2·1 1·6 1·1 1·2 | 3·3 3·1 2·2 2·7 | 1 - - - ||
 得我们都一致，达到基督丰满身量的地步。

- 二 因此我们能和众圣徒， 一起明白基督的爱；
 辽阔高深虽无法测度， 但神的丰满我们一再得着。
- 三 神在历代隐藏的旨意， 已成了显明的奥秘；
 基督、召会，我们今看见， 这真叫撒但受辱，羞惭满面！
- 四 我们为此来祷告父神— 刚强我们里面的人，
 让你安家在我们心里， 使我们在你爱中生根立基。
- 五 在身体里联络得合式， 各筋节都供应基督，
 各个肢体功用都摆上， 使身体得着建造，不断增长！
- 六 如今我们已合而为一， 成为神所要的新人；
 在基督里，在召会中间， 愿荣耀归神，直到永永远远！

WEEK 8 — HYMN

Once by nature we were dead in sin

The Church — As the One New Man

1232

1. Once by na - ture we were dead in sin, In a world of ut - ter dis-cord;
 But to - geth - er God has quickened us, Raised us up to sit togeth - er with the Lord.
 (Chorus) (C) Je - sus is get - ting us to - geth - er, Come and see the saints in one ac - cord.
 His love is knit - ting us to - geth - er, To the sta - ture of the full - ness of the Lord.

2. Thus with all saints we can apprehend
 All the vast dimensions of God.
 Knowing Christ's love passes all we know,
 We're together filled to fullness with our God.
3. Now we know the purpose of our God,
 Visible the mystery became:
 Christ, the church, together now we see,
 And together put the enemy to shame.
4. For this cause we pray the Father God—
 Strengthen Thou with might our inner man;
 Make Yourself at home in all our hearts,
 Root us, ground us in Your love and for Your plan.
5. In the Body we'll be fitly framed
 As the many members Christ supply;
 Working in the measure of each part,
 All by growth in love the Body edify.
6. Now we're one His purpose to fulfill,
 As the one new man of His plan.
 Unto Him be glory in the church,
 And in Jesus Christ forevermore—Amen!

