

國際長老及負責弟兄訓練

二〇一八年春季

在召會生活中並為着召會生活，  
以基督為我們的人位並活祂

晨興聖言

**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**

在召會生活中並為着召會生活，  
以基督為我們的人位並活祂

## 篇題

- 第一篇 在召會生活中並為着召會生活，經歷神中心的工作並以基督為我們的人位
- 第二篇 在神的建造中並為着神的建造，成為柱子和建造柱子的人
- 第三篇 為着身體生活照着靈而行以活基督
- 第四篇 領頭者的心與靈
- 第五篇 認識愛主的意義，在朽壞之中愛主耶穌基督，並在愛和光中行事為人
- 第六篇 使徒的職事與基督天上的職事合作
- 第七篇 完全與神和好並且心寬宏，好在神的經綸裏正確的代表神
- 第八篇 在召會中當怎樣行，以產生一個新人

## 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

# 在召會生活中並為着召會生活， 經歷神中心的工作 並以基督為我們的人位

讀經：弗三 16～21，腓二 13，加二 20，四 19

## 綱 要

## 週 一

壹 在召會生活中並為着召會生活，我們需要  
經歷神中心的工作—弗三 17 上，腓二 13：

一 神在宇宙中歷世歷代中心的工作，獨一的工作，乃是在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成為一—加四 19，弗三 17 上，林前六 17。

二 神的渴望主要不是為我們作事，乃是要將祂自己作到我們裏面—弗三 17 上。

三 神的心意是要讓基督透徹的作到我們這個人裏面；但是在我們屬靈的追求中，我們可能並不關心這件事，只顧到自己的意願—腓二 21。

四 神的目的乃是要將祂自己作到我們裏面，叫祂成為我們裏面的成分—弗三 11，16～19：

1 這目的乃是宇宙的中心；離了這目的，我們作基督徒就作得沒有意思—啓四 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.

## 週 二

- 2 神工作的原則乃是要得着人，並藉着得着人而有路往前：
- a 正確的順序不是我們先為神作工，乃是神先將祂自己作到我們裏面—弗二 10，腓二 13。
  - b 在召會生活裏，人遠比工作重要—提後二 20 ~ 22：
    - (一) 我們所是的比我們所作的更重要。
    - (二) 我們事奉神，不能超過我們這人所是的。
- 3 屬靈的長進在於讓神在我們裏面得着地位—西二 19，弗三 17 上。

## 週 三

- 五 為着完成神永遠的經綸，神需要在基督裏將祂自己建造到我們裏面，將祂自己在基督裏作到我們裏面，作我們的生命、我們的性情、和我們的構成，使我們在生命和性情上（但不在神格上）成為神—撒下七 12 ~ 14 上，羅一 3 ~ 4，弗三 17 上，約十四 23，西三 10 ~ 11：
- 1 我們需要神將基督建造到我們內在的構成裏，好叫我們全人被基督重新構成—弗三 17 上。
  - 2 基督建造召會，是藉着進到我們靈裏，又從我們靈裏擴展到我們的心思、情感、意志裏，佔有我們的全魂—太十六 18，弗三 17 上。
- 六 我們與神中心的工作配合，乃是藉着靈裏貧窮（太五 3）與清心，（8，）以單一的心尋求主，（詩二七 4，）轉向主，（林後三 16，）顧到

## 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

生命的感覺，（羅八 6，）願意蒙光照，（弗一 17～18，）並且向主敞開我們的全人，使我們能滿有神作我們的內容。（三 16～19。）

## 週 四

貳 在召會生活中並為着召會生活，我們需要以基督為我們的人位—加二 20，弗三 16～21：

- 一 神在祂經綸裏的心意是要把祂自己作到我們裏面，不僅作我們的生命，也作我們的人位—加四 19。
- 二 我們重生的靈是裏面的人，有內住的基督為其人位—弗三 17 上：
  - 1 我們若要接受基督作我們的人位，我們就必須看見，我們重生的靈不再僅僅是我們接觸神的器官，乃是我們的人位。
  - 2 在我們裏面的人裏，我們不僅有基督作我們的生命，也有基督作我們的人位—約壹五 11～12，西三 4，弗三 17 上。
  - 3 我們裏面的人包含我們已更新的魂為其器官，以及我們重生的靈，由基督這人位所內住，為其生命和人位—羅十二 2，八 10，弗四 23，林後四 16。

## 週 五

- 4 我們需要以基督為人位，而活在我們的靈這裏面的人裏—羅八 4，林前六 17，加二 20，弗三 17 上。
- 三 我們這些重生的信徒有『我』（己），就是我們先前的人位，也有基督，就是我們的新人位—加二 20：
- 1 『我』是在我們的魂裏，基督是在我們的靈裏—羅八 10，提後四 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—舊人—的人位，基督是裏面的人—新人—的人位—林後四 16。

3 『我』這先前的人位已經釘了十字架，基督這新人位在我們裏面活著—羅六 6，加二 20。

四 以基督為我們的人位，要求我們否認己，就是我們墮落的人；我們需要否認我們的魂生命，並憑我們的新人位（就是內住的基督）而活—太十六 24～25，西一 27。

五 我們要以基督為我們的人位，就需要否認我們自己的目的、目標和愛好，而接受祂的目的、目標和愛好—林後五 14～15。

六 當我們以基督為我們的人位，並且不憑自己活，乃以基督為人位而活，我們就與基督成爲一，並且我們作任何事不再照着自己的愛好或口味，乃是照着祂的愛好和口味—15 節。

七 我們要有召會生活，就需要得加強到我們的靈這裏面的人裏，使基督這活的人位安家在我们心裏—弗三 16～17 上：

1 有基督為其人位之裏面的人，是為使我們活在召會裏—二 21～22。

2 我們需要接受基督不僅作我們靈裏的生命，也作我們心裏的人位—西三 4，一 27：

## 週 六

a 當基督安家在我们心裏，祂就成了我們的人位—弗三 17 上。

b 基督成爲我們人位惟一的路，乃是祂安家在我们心裏—17 節上。

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 我們若接受基督作我們的人位，讓祂擴展到我們的心裏，那活在我們心裏的人位就不是自己，乃是基督—加二 20。

八 我們若以基督爲人位，就會將祂活出作爲正確的召會生活—20 節：

1 作我們人位的基督，乃是爲着召會生活—太十六 18。

2 基督這活的人位作我們的人位，乃是召會生活的內容—加一 1 ~ 2，15 ~ 16，四 19。

3 我們若讓我們的舊人作人位，就不可能有召會生活—羅六 6，加二 20：

a 我們若要過召會生活卻不以基督爲人位，就無法與人調在一起。

b 除非我們憑基督作人位而活，否則我們就仍是天然的人，按照自己天然的構成、種族的文化、本國的特徵、或宗教的背景而活—西一 27，三 4，10 ~ 11。

4 正確的召會生活，乃是我們活在裏面的人裏，以基督爲人位的生活—弗三 17 上，林後四 16。

5 我們該以基督爲人位，讓基督活在我們裏面，並安家我們心裏，使我們被充滿，成爲神一切的豐滿，好成爲召會作基督身體實際的顯出—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.





## 晨興餽養

腓二 13『因為乃是神為著祂的美意，在你們裏面運行，使你們立志並行事。』

加四 19『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

神經綸的中心是在一件事上，就是神獨一的工作。神在宇宙中歷世歷代獨一的工作，乃是在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成為一。這與神性和人性的調和有關。

為要將祂自己作到我們裏面，神成了一個人，在地上過人性生活。然後祂經過死，進入復活並升天，成了終極完成、賜生命的靈，好進到我們裏面。當祂進到我們裏面，就重生我們的靈。現今祂正在我們裏面作工，在我們裏面擴增祂自己，並將祂自己建造到我們裏面（撒母耳記生命讀經，二三八頁）。

## 信息選讀

我有負擔說到神要在基督裏將祂自己建造到我們裏面的目的。神的渴望主要不是為我們作事，乃是要將祂自己作到我們裏面。

在神雖然沒有時間的因素，但祂在時間的過程裏，已將祂的啓示一點一點，逐漸的釋放給人。

神正在建造祂自己，但不是在祂自己裏面，乃是在人裏面；不僅『在』人裏面，更是『到』人裏面。這建造乃是神在基督裏將祂自己構成到人裏面（撒母耳記生命讀經，二三〇、二五〇頁）。

神的心意是要讓基督透徹的作到你這個人裏面，但

## 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

是在你屬靈的追求中，你並不關心這件事；你的屬靈追求背道而馳，只顧到自己的意願。…我對於在主恢復裏大多數的聖徒沒有看見〔神的心意〕這件事，心裏背著一個擔子（李常受文集一九七八年第二冊，五六八頁）。

神沒有意思叫你光去傳福音、治理召會；神的目的乃是藉著傳福音、治理召會，把祂作到你裏面，叫神成為你裏面的成分。…祂這樣作，就能殺一石二鳥。一面藉著你能作工，能傳福音，能叫召會得以治理；另一面，藉著這個，把祂自己加到你裏面。神的目的不是要改你的錯，乃是要把祂自己作到你裏面，讓祂自己來充滿你，一天過一天，…讓祂從裏面熟透出來。

我盼望你們不要把我所說的當作一篇道理，我在這裏乃是給你看見一個東西、一條路，我不盼望這些話叫你得到興奮、鼓舞，我只盼望有心的人在這裏得到祝福。…我們若從舊約讀到新約，就會看見神在人身上有一個專一的目的。不論神創造人或拯救人，祂都要達到祂的目的。這目的可以說是宇宙的中心。如果一個人作人而未達到此目的，他會感覺作人是虛空的。就是基督徒若未看見這個目的，他也會覺得人生無意義。神在祂的話中多方給我們看見此目的；神這目的乃是要把祂自己作到人的裏頭來。啓示錄末了告訴我們，在新天新地裏，神的工作完成了，就是神已經完全作到人裏頭了。到那時，神完全在人裏面，人也完全在神裏面，神與人變成二而一，一而二了。我們可能常想，我們原是該滅亡的，是應下地獄的；等到得救以後，我們就想，既然得救了，便能上天堂，我們就已頂滿足了。然而這並不是神最高、最終的目的。神最高、最終的目的，乃是將祂自己作到人裏面（倪柝聲恢復職事過程中信息記錄，一一六、一八至一九頁）。

參讀：撒母耳記生命讀經，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

## 晨興餽養

弗二 10『我們原是神的傑作，在基督耶穌裏，為著神早先豫備好，要我們行在其中的善良事工創造的。』

提後二 21『所以人若潔淨自己，脫離這些卑賤的，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。』

在召會裏，人比甚麼都要緊。人的重要遠勝過事情。世人剛好相反，他們是事比人重要。但我們說人比事重要。時間乃是在兩個永恆之間；創造與救贖都是在時間裏。在時間裏神作了許多事，但作事不是神主要的目的，神乃是要藉著事得著人。神不是為作事而作事，乃是要在作事中得著人；神不單要成功一個事業，乃是要藉此得著人。故此，我們的眼光要改換（倪柝聲恢復職事過程中信息記錄，一八九頁）。

## 信息選讀

長老的服事是一個人的問題，這不在乎方法，不在乎人。新約裏很難找出事奉主的方法或方式，有的地方好像有，但實際上所注重的還是人。人就是方法，人就是主的工作。神如果得不著人，神就沒有作為，也就沒有方法。方法就是路，神如果得不著人，神就沒有路。人以為所需要的乃是找好方法。但神的工作，不是賜下方法，乃是得著人。假若神在這裏能得著兩三個弟兄姊妹，神就有出路了。即使把最好的作長老的方法擺在這裏，人不對，也沒

## Morning Nourishment

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

有用處。我們這個人該給神得著；我們要學習作對的人，過於學習作對的事。事作對了而人不對，一點價值也沒有。你所是的，就是你所作的；你不能事奉神超過你所是的。戴德生在講雅歌的《聯合與交通》(Union and Communion)一書中說，『你所是的比你所作的更重要。』這話給我深刻的印象。我們該注意如何正確的幫助弟兄姊妹。

使徒論到長老，很少說到他們作甚麼，主要是說到他們如何為人(提前三1~5)。…你的心若被主的愛吸引，你就願意把自己給主。這話實在一針見血。你走路多少，學習多少，你才能幫助人多少。在座的弟兄姊妹，只要有四分之一，連一半都不要，是給神用的，那麼過幾年，召會就要由一、二百人很快的增至一、二千人，並且素質也會比今天的一、二百人還要好。並不是我們的立場、道理，能叫神祝福我們；人才是基本的問題。

人得救之後，所有屬靈的經歷，都在乎讓神在我們裏面有地位，讓祂從我們裏面活出來。現在我換一個說法。比方，這裏有一個杯子，是空的。這就是人未得救前的光景，裏面是空的。等到得救，就如把水倒入杯中，裏面就充滿了。你們不要說得救乃是上天堂。不，得救乃是神把自己裝進我們裏面。主用祂的寶血洗淨你，目的乃是要把祂自己裝進你裏面(倪柝聲恢復職事過程中信息記錄，五三至五七、二〇頁)。

參讀：倪柝聲恢復職事過程中信息記錄，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

## 晨興餽養

約十四 23『耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

西三 11『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

神乃是藉著將祂的生命和性情分賜到我們裏面，使我們像祂。彼後一章四節說，我們『得有分於神的性情』。約翰一章十二至十三節說，我們乃是神用祂的生命所生、所重生的。…我們從神而生，有神的生命和性情，今天我們只是部分像祂；有一天，當祂來時，我們要完完全全的像祂。

大衛是合乎神心的人，這非常好，但還不彀。神要得著一班人能說，『我不僅僅是合乎神心的人；我在生命和性情上（但不在神格上）是神。』一面，新約啓示神格是獨一的，只有神—那惟一有神格者，當受敬拜。另一面，新約也啓示，我們這些在基督裏的信徒，有神的生命和性情，並且要在生命和性情上成爲神，只是絕不會有祂的神格（撒母耳記生命讀經，二〇二至二〇三頁）。

## 信息選讀

〔在撒下七章〕大衛想要爲神建造香柏木的殿，但神卻要在基督裏把祂自己建造到大衛裏面。神所要建造到大衛裏面的，要成爲神的殿，也要成爲大衛的家。…我們必須領悟，神要得著一個居所，不是藉著我們所行所作，乃是藉著祂的建造。基督建造召會（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)，乃是藉著進到我們靈裏，並將祂自己從我們的靈擴展到我們的心思、情感和意志裏，以佔有我們的魂。這召會要成為祂的居所和我們的居所。這是我們所需要的，我們的負擔也就是要強調這一件事。

我們不需要為神建造甚麼；反之，神需要在基督裏將祂自己建造到我們裏面，作我們的生命、性情和素質。至終，三一神要成為我們內裏的構成。我們要被三一神所構成。那就是大衛的後裔和神的兒子（兼有神性和人性），能以滿足神與我們得著相互住處的需要。新耶路撒冷就是這相互住處的終極完成；我們都要在那裏。

撒下七章乃是藉著豫表揭示一個豫言，給我們看見，我們無須為神建造甚麼；我們作不到。我們無法用自己，或用聖經和神學的知識為神建造甚麼。我們需要神將基督建造到我們內在的構成裏，好叫我們全人被基督重新構成。結果，我們不僅得著改變，更從一種人變化成為另一種人。

也許現在我們可以看見，撒下七章簡單的指明，神不需要我們為祂建造甚麼。我們一無所是，一無所有，也一無所能。因此，我們需要基督作到我們裏面。

在這一點上，我們需要再來思考甚麼是神的經綸。神的經綸乃是要將祂自己在那作祂具體化身的基督裏，作到我們裏面。基督藉著死與復活，已成了賜生命的靈（林前十五 45 下）。現在我們必須讓神將作為那靈的基督，作到我們裏面的各部分。神越這麼作，我們就越能宣告：『在我，活著就是基督』，以及『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。』（腓一 21，加二 20）（撒母耳記生命讀經，二〇五至二〇六、一九四至一九五頁）。

參讀：撒母耳記生命讀經，第二十四、二十八篇；倪柝聲恢復職事過程中信息記錄，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

## 晨興餽養

加二 20『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

西三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

主的心意是要把祂自己作到我們裏面，不僅作我們的生命，也作我們的人位。如果我們只是一個盒子，活的主進到我們裏面來作人位，那很容易，因為盒子沒有人位。但我們是活的盒子，而且我們許多人都有很強的人位。我們有些人心思很強，有些人情感很強，有些人意志很強。所以主有些困難。但是我們必須看見，主永遠不會放棄祂自己的人位。我們必須是降服的人。主沒有意思要我們這個人位活著，我們應該只作個器皿盛裝祂。但是難處是神創造的乃是活的器皿。因此在新約的最開頭，主耶穌說，我們若要跟從祂，就當否認己。這意思就是要否認我們的人位。跟隨耶穌，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冊，一九〇至一九一頁）。

## 信息選讀

人就是魂。身體是個機關，靈也是個機關，只有魂才是我們這個人。我們信主之後，把主接受到我們裏面，主就在我們靈裏作我們的生命。原來我們靈裏沒有生命，不過是一個機關；但現在主耶穌進到我們靈裏，作了我們的生命，因此我們的靈就不再僅僅是機關，而變作裏面的一個人了。…我們必須清楚這件事，從前魂是我們這個人，今天靈是我們這個人。從

## 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.

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.

前靈是機關，現在魂是機關。我們不要魂出主張，不要魂出頭。等我們需要記事情的時候，需要記憶力時，就叫魂來記。魂不再是個人，魂乃是個機關。我們的靈才是今天這個人（李常受文集一九七〇年第三冊，六七三、六七五頁）。

外面的人包括我們的身體和我們的魂，是以我們的身體為其器官，以我們的魂為其生命和人位。裏面的人包括我們重生的靈和我們更新的魂，是以我們重生的靈為其生命和人位，以我們更新的魂為其器官。魂生命必須被否認（太十六 24～25），但魂的功用—心思、意志、情感，必須被征服（林後十 4～5），得著更新並提高，而為靈所用；靈乃是裏面之人的人位（哥林多後書生命讀經，三五八頁）。

如今我們有兩個生命—在我們魂裏人的生命，和在我們靈裏神聖的生命，也有兩個人—外面的人，就是屬魂的人，和裏面的人，就是屬靈的人。我們不能同時憑這兩個生命而活；我們在一個時候只能憑一個生命而活。因此，我們不該憑人的生命而活，乃該憑神聖的生命而活；不該憑外面的人而活，乃該憑裏面的人而活。…在我們出生以前許久，我們的舊人就已經與基督同釘十字架（羅六 6，加二 20）。因此，我們不該憑屬魂的人，就是外面的人而活，乃該憑屬靈的人，就是裏面的人而活。林後四章十六節說，『我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』我們外面的人漸漸被死的殺死工作所銷毀並消耗，但我們裏面的人漸漸因著復活生命新鮮的供應得著滋養。我們需要憑裏面的人，就是有基督為其生命的新人而活。憑裏面的人而活，乃是憑基督作我們的人位而活，因為基督是在我們裏面的人裏作其生命（李常受文集一九七〇年第二冊，六六〇至六六一頁）。

參讀：李常受文集一九七〇年第二冊，四四八至四五五、六五六至六六五頁。

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



# 第一週●週五

## 晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

五 15『並且祂替眾人死，是叫那些活著的人，不再向自己活，乃向那替他們死而復活者活。』

我們重生的靈不僅是認識神那超越浩大之能力的器官，也是裏面的人，有內住的基督為其人位。我們需要以基督為人位，而活在我們的靈這裏面的人裏。我們需要得加強到裏面的人裏，使基督安家是我們心裏，並且我們該不僅以基督作我們的生命和能力，也以基督作我們的人位。我們需要以基督作我們的人位。我們先前的人位，就是我們的己，乃是在我們魂裏；但我們的新人位基督，乃是在我們靈裏。因此，我們需要否認己，就是我們的舊人位，而以基督作我們的新人位。我們要以基督作我們的人位，就必須把我們的己擺在一邊（李常受文集一九七〇年第二冊，六六一頁）。

## 信息選讀

在我們裏面的人，就是我們重生的靈裏，基督不僅作我們的生命，也作我們的人位。在加拉太二章二十節保羅說，『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。』我們信徒有『我』（己），就是我們先前的人位，也有基督，就是我們的新人位。『我』是在我們的魂裏，基督是在我們的靈裏。『我』是外面的人—舊人—的人位；基督是裏面的人—新人—的人位。我們裏面有兩個人位：『我』和基督。『我』這先前的人位，已經釘了十字架（羅六 6）；基督這新人位，現今在我們裏面活著。現在活著的，不再是『我』，乃是基督。

許多基督徒知道基督是我們的能力和生命，但很少人知道祂也是我們的人位。基督不僅是一切神聖屬性的

# << WEEK 1 — DAY 5 >>

## Morning Nourishment

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

實際，也是我們裏面之人的人位。我們這些重生的信徒，有基督自己在我們裏面作我們的人位。我們缺乏語言和發表，來說明這奇妙、深邃的奧秘。

我們需要看見生命與人位之間的不同。生命是我們活著的憑藉，而人位乃是一個活的個體，有其目的、目標、選擇和愛好。我們應當不僅憑基督作我們的生命而活，也以祂作我們的人位而活。我們要以基督作我們的人位，就需要否認我們自己的目的、目標和愛好，而接受祂的目的、目標和愛好。

在我們日常的行事為人裏，我們需要以基督作我們的人位。我們若要去百貨公司買些東西，我們主要的關注點不該是我們所要買的是否出於主的意願，而該是誰決定買——是自己還是基督。…當我們要去買一樣東西時，我們該禱告：『主，你是我的人位，你要買這個麼？』…在買東西這樣實際的事上，我們若以基督作人位，就能有把握的宣告：『不是我，乃是基督在買東西。』

作我們人位的基督，乃是為著召會生活。我們該讓基督活在我們裏面，並安家在我们心裏，使我們能被充滿，成為神一切的豐滿，好成為召會作基督身體實際的彰顯（弗一 22 ~ 23，三 19）。我們該以基督作我們的人位而活在裏面的人裏，使我們過正確、活潑並豐富的召會生活。我們若在日常的生活中，以基督作我們的人位，我們聚集在一起，就不僅有基督，並且我們就是團體的基督（林前十二 12）。在這樣的聚會中，我們會獻給父真實的敬拜，就是在我們的靈裏，並以基督作神聖的實際，而敬拜父（約四 24）。願主開我們的眼睛，使我們看見，我們需要得加強到裏面的人裏，使基督安家在我们心裏。基督若完全佔有我們全人，我們就會在召會中享受祂作一切，並且召會作為新人，其中基督是一切，又在一切之內，就會實際的出現（西三 10 ~ 11）（李常受文集一九七〇年第二冊，六六八至六七〇、六六四至六六五頁）。

參讀：李常受文集一九七〇年第二冊，六六六至六八六頁；召會的異象與建造，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)

## 晨興餽養

弗三 17『使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基。』

21『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

基督在我們的靈裏時，祂是我們的生命；但當祂擴展到我們心裏，祂就成為我們的人位。我們不僅需要以基督為我們靈裏的生命，也需要以祂為我們心裏的人位。

我們若以基督為我們的人位，讓祂擴展到我們心裏，那活在我們心裏的人位就不是我們的己，乃是基督（加二 20）。我們的心需要實際的成為基督的家。祂必須能活在我們裏面，並安頓在我們裏面。佔有我們心的，必須是祂而不是我們的己。關鍵的問題在於，活在我們心裏的是誰？安家在我們心裏的人位是誰？只要活在我們心裏的人位仍是我們自己，我們的心就是己的家，而不是基督的家。為此我們需要為自己也为別人禱告，要在日常生活中有以基督為人位的實際（新約總論第十一冊，一七四頁）。

## 信息選讀

我們所作的一切，都該是基督作的，而不是自己作的。祂的口味和偏好，需要成為我們的口味和偏好。這樣，基督就不僅是我們的生命，也是我們的人位。主就得以在我們心裏擴展，佔有我們的心，並完全安家在我們心裏。至終祂要用自己浸透我們全人，我們就不再憑自己活著，乃憑基督活著（新約總論第十一冊，一七四頁）。

為甚麼我們必須接受基督作人位，才能活在召會中呢？我們這些人，照著我們的本性真是南腔北調，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，永遠不能調在一起。可能你在家裏經歷復活的大能，晚上到會所聚會，你自己的人位又出來了，你的老味道又出來了。你剛經歷復活的大能，你就來作整潔，但你是照著自己的口味作整潔。…〔帶頭的弟兄要調整你，〕你就氣起來。…要活在召會中的人，非把自己的人位打掉不可。大家一定要蒙起頭，接受基督作人位（李常受文集一九七〇年第三冊，六七九至六八〇頁）。

基督這活的人位，乃是召會生活的內容和實際。除非我們以基督作人位而活，否則我們就仍是天然的人，按照自己天然的構成、種族的文化、本國的特徵或宗教的背景而活。然而，我們若以基督作人位，祂就會安家，在我們心裏，在我們裏面擴展，並佔有我們整個裏面的所是。結果，我們就會由基督構成，因而實際的活在召會生活裏（李常受文集一九七〇年第二冊，六七一頁）。

召會今天在這裏，還是一個新人，而這個新人裏的人位就是基督自己。我們都接受祂作我們的人位，在這個位裏，我們才有召會生活。

我們…不僅〔該〕認識召會是一個身體，更〔要〕進一步認識召會是一個新人，是主自己在這個新人裏作人位。到這時候，我們眾人才在主的愛裏生根立基（弗三17），我們才一同領畧基督那無限量的闊、長、高、深，並認識祂的愛是那樣甜美，遠超知識所能理解。到這時候，我們就被充滿，成為神的豐滿（18～19）。我們就天天脫去舊人，天天穿上新人（四22～24）；這個新人就是召會的生活（李常受文集一九七〇年第三冊，七三三至七三四頁）。

參讀：為著召會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

# 第一週詩歌

補925

## 永遠之神榮耀定旨

(英1325)

F 大調

2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 - |  
 一 永 遠 之 神 榮 耀 定 旨, 已 過 永 遠 早 立 定,  
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |  
 跨 越 時 間 作 為 橋 梁, 將 來 永 遠 必 達 成。  
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |  
 漫 長 歲 月 乃 是 過 程, 全 為 成 功 祂 心 意;  
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |  
 我 們 居 此 不 過 客 旅, 無 終 永 世 為 目 的。

- 二 一個新人是神所要，  
 我們在此相聯相調—  
 神的生命、神的性情  
 神靈、人靈調為一靈，
- 三 三一之神三方工作，  
 父、子、聖靈何等奧妙，  
 天地宏偉不過背景，  
 靈、魂、身體何等美妙，
- 四 我們的靈乃是中心，  
 耶穌大名敞開呼求，  
 心中各房讓祂安家，  
 更新心思、情感、意志，
- 五 在生命中同被建造，  
 如此成就祂的善工，  
 願主擴張，我們衰減，  
 直到長成團體大器，
- 六 最終召會，身體，新人，  
 永世計畫終極完成，  
 神終得着團體器皿，  
 為此我們奉獻自己，

- 照祂計畫被建造；  
 團體器皿何榮耀！  
 調進其中時增添；  
 叫祂榮耀得稱讚。
- 乃為達成祂定旨；  
 將神自己來分賜。  
 三部分人是標的—  
 為盛裝神作實際。
- 是神計畫的關鍵；  
 人靈與祂就結聯。  
 始於中心達圓周；  
 每一部分祂浸透。
- 愛裏聯結成為一；  
 成全祂心愛美意。  
 讓祂建造我們裏；  
 充滿祂榮耀自己。
- 要顯現於榮耀裏；  
 神的智慧顯無遺。  
 將祂榮耀盡陳明—  
 求使主旨速完成。

# WEEK 1 — HYMN

## God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose 1325

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

### 在神的建造中並為着神的建造， 成為柱子和建造柱子的人

讀經：太十六 18，創二八 10～22，箴四 18，王上七 17～20，啓三 12

綱 要

週 一

壹 雅各的夢揭示神渴望在地上得着一個家，祂的心意是要將蒙祂呼召的人變化成為石頭—柱子—作祂建造的材料—創二八 10～22，太十六 18，彼前二 4～5，啓三 12：

一 在創世記中有兩種柱子—鹽柱，（十九 26，）指明羞恥；和石柱，（二八 18，三五 14，）指明有力量的建造。（王上七 21。）

二 在創世記二十八章，雅各是一個抓奪的人，但是到了四十八章，這個抓奪的人已經完全變化成為屬神的人；這個屬神的人就是柱子—二八 18，22 上，參箴四 18。

三 『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面』—啓三 12，參 8

1 『作』這字非常有意義，意指構成一樣東西，以創造的方式來構造；主藉着變化我們，就是藉着帶走

## 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

我們天然的元素，並以祂神聖的素質來頂替，叫我們作柱子—林後三 18，羅十二 2。

## 週 二

2 得勝者在殿中作柱子，意思就是他們要在三一神裏作柱子，因為那殿就是『主神全能者和羔羊』—啓二一 22，參詩九十 1，約十四 23。

貳 雅各的生活和經歷啓示出我們能被變化成爲神建造之柱子的路：

一 我們的揀選既是在於神的憐憫，我們就需要持續倚靠祂的憐憫，天天享受祂新的憐憫，好成爲蒙憐憫、貴重、榮耀的器皿—羅九 11～13，16，21，23，哀三 21～24。

二 我們需要享受祂作全足的神—創四八 3，十七 1，腓一 19。

三 我們需要享受祂繼續不斷的牧養，直到我們的末日—『一生牧養我直到今日的神』—創四八 15 下，啓三 8。

四 我們需要觀看神的面，（創三二 30，林後三 18，四 6～7，）尋求祂的面，（詩二七 8，4，）享受祂的面作我們事奉的供應，（出二五 30，三三 11 上，）在基督的面前—在祂的人位裏—作每一件事，使我們被變化，從榮耀到榮耀；（林後二 10，參十三 14；）當三一神分賜到我們裏面時，我們就有三一神的面作我們的恩典，也有祂的臉作我們的平安（民六 25～26）：

1 看見神等於得着神而被神構成—伯四二 5～7。

2 看見神使我們變化，因為我們看見神時，就把祂的元素接受到我們裏面，我們舊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.



林後三 18，羅十二 2。

五 在聖經裏，柱子是神建造的標記、見證，這建造是在實行身體生活中藉着變化而有的一創二八 22 上，王上七 15 ~ 22，加二 9，提前三 15，啓三 12，羅十二 2，弗四 11 ~ 12：

1 根據創世記二十八章十八節，雅各把所枕的石頭立作柱子：

a 石頭成爲枕頭，表徵基督神聖的元素藉着我們對祂主觀的經歷，構成到我們這人裏面，成爲給我們安息的枕頭—參太十一 28。

### 週 三

b 枕頭成爲柱子，表徵我們所經歷並憑祂得安息的基督，成了神的建造—神的家—的材料和支撐—王上七 21，提前三 15。

2 聖殿的柱子是銅作的，銅表徵神的審判—王上七 14 ~ 15，參約三 14：

a 對神有用的人，乃是一直在神的審判之下，領悟他們是在肉體裏的人，一無價值，只配死與埋葬—詩五一 5，出四 1 ~ 9，羅七 18，太三 16 ~ 17。

b 我們必須斷定自己是一無所是的，只穀資格被釘死；我們無論是甚麼，都是因神的恩，並且勞苦的不是我們，乃是神的恩—林前十五 10，加二 20，彼前五 5 ~ 7。

### 週 四

c 信徒中間的分裂和不結果子，都是因爲沒有銅，沒有甚麼是經過神審判的；反而有驕傲、自誇、自我表白、自我稱義、自我稱許、自找藉口、自義、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-

罪別人、規律別人而不牧養並尋找人—太十六 24，路九 54 ~ 55。

3 殿裏柱子的柱頂有『裝修的格子網〔如格子架〕和擰成的鍊索形成的花圈』；這些表徵錯綜複雜的光景，而那些在神建造中作柱子的人，在其中生活並承擔責任—王上七 17。

4 柱頂上有百合花和石榴—18 ~ 20 節：

a 百合花表徵信靠神的生活，就是憑神之於我們的所是，不憑我們的所是而過生活；銅的意思是『不是我』，百合花的意思是『乃是基督』—歌二 1 ~ 2，太六 28，30，參林後五 4，加二 20。

## 週 五

b 柱頂花圈上的石榴，表徵那作生命的基督之豐富的豐滿、豐盛、美麗和彰顯—王上七 20，參腓一 19 ~ 21 上。

c 藉着格子網的除去和擰成之鍊索的限制，我們就能過信靠神的單純、簡單生活，彰顯基督神聖生命的豐富，為着神在生命裏的建造。

六 按屬靈的意義說，柱頂的球乃是見證（數字『二』），指明那些將自己置於神的審判（銅）之下，算自己一無所是的人，能完全（數字『十』）承擔責任（數字『五』），並在錯綜複雜的光景中（裝修的格子網和擰成的鍊索），出自復活的過程（柱頂的底座高三肘），彰顯神聖生命的豐富（石榴），因為他們不憑自己活，乃憑神活（百合花）。

叁 所羅門，殿的建造者，豫表基督；（太十二 42；）戶蘭，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, ) 豫表新約中有恩賜的人，他們成全聖徒，為着建造基督的身體（弗四 8, 11 ~ 12, 16）：

- 一 建造的工作不是由所羅門直接完成，乃是由所羅門藉着戶蘭完成；這指明基督不是直接建造召會，乃是藉着有恩賜的人建造。
- 二 代下二章十四節說到戶蘭的母親是『但支派一個婦人』；但支派是拜偶像的支派，使神的百姓絆跌，從神的道上墜落；（創四九 17；）戶蘭的母親屬於但，這指明戶蘭的起源和所有的人一樣，是有罪的。（詩五一 5，參約八 44 上。）
- 三 戶蘭『是一個寡婦的兒子，屬拿弗他利支派，他父親是推羅人，作銅匠的。戶蘭滿有智慧、悟性、技能，善於作各樣銅工』—王上七 14：
  - 1 戶蘭成了一個『屬拿弗他利支派』的人，（14，）拿弗他利支派是復活的支派，也就是變化的支派；（創四九 21；）這表徵我們要成為神建造的一部分，並有分於這建造的工作，就需要藉着在基督的復活裏得重生並變化，（彼前一 3，林後三 15 ~ 18，）而從『但支派』轉到『拿弗他利支派』。

## 週 六

- 2 『拿弗他利是被釋放的母鹿，他出嘉美的言語』—創四九 21：
  - a 母鹿乃是在無望的情況裏信靠神並因神喜樂的人—哈三 17 ~ 18。
  - b 哈巴谷三章十九節說，『主耶和華是我的力量；祂使我的腳快如母鹿的蹄，又使我穩行在高處。』

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 詩篇二十二篇的標題也題到『朝鹿』，這篇詩說到基督在復活裏為着產生召會；(22，來二12，歌二8～9；)拿弗他利是母鹿的支派，母鹿表徵重生並變化過的人，信靠神，行走的山頂，並活在復活裏而過召會生活。

d 拿弗他利是在加利利地，(太四15，)第一批的使徒都是來自加利利；(徒一11；)從這些加利利人所出嘉美的言語，就是生命的話，(五20，)恩典的話，(十四3，)救恩的話，(十三26，)智慧的話，(林前十二8，)知識的話，(8，)以及建造的話。(徒二十32。)

3 推羅是外邦城市，以商業著稱；因此，推羅與撒但是一一結二八12，16。

4 戶蘭的父親是戶蘭作銅工之技能的源頭；然而，他的父親死了，留下他的母親(他存在的源頭)為寡婦：

a 這表徵為着建造召會，就是建造神的居所，我們若要對神有用，就需要取得世俗的學問和技能，但必須讓我們的『推羅』父親(即這些事物的源頭)死了。

b 不僅如此，我們的『但』母親必須『成為寡婦』(與屬世的源頭分開)，我們也必須屬於『拿弗他利支派』，即變化的支派。

c 因此，我們繼續保有學問和技能，卻不保有其源頭；我們的存在(母親)不再聯於我們屬世的來源；而且我們乃是在復活裏；摩西和使徒保羅是這原則絕佳的榜樣。

四 戶蘭從推羅被帶往耶路撒冷，(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, ) 就是建造聖殿之地，到所羅門王那裏；  
耶路撒冷豫表召會：

- 1 今日的所羅門（基督）和神今時的建造，二者都在召會中。
- 2 因此，我們要對神的建造有用，就必須取得世俗的技能，活在復活裏，並來到正確的立場，就是召會的立場—啓一 10 ~ 11。

肆 今日召會的需要是讓主得着柱子和建造柱子的人；要應付這種需要，我們都必須向主禱告說，『主，爲着你建造的緣故，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.”



### 晨興餽養

創二八 18『雅各清早起來，把所枕的石頭立作柱子，澆油在上面。』

啓三 12『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名（這城就是…新耶路撒冷），並我的新名，都寫在他上面。』

雅各的夢是創世記最重要的一點，二十八章十至二十二節揭示神啓示中最重要的一件事。神渴望在地上得著一個家，並且祂的心意是要將祂所呼召的人變化成石頭，作祂建造的材料。在雅各之夢的記載裏，石頭（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的項目。石頭象徵基督是基石、頂石和房角石，為著神的建造（賽二八 16，亞四 7，徒四 10～12）。石頭也象徵變化過的人，由基督這變化人的元素所構成，成為建造神家的材料（創二 12，太十六 18，約一 42，林前三 12，彼前二 5，啓二一 11、18～20）；神的家就是今日的召會（提前三 15），要終極完成於新耶路撒冷，作神和祂所救贖之選民永遠的居所（啓二一 3、22）（聖經恢復本，創二八 12 註 1）。

### 信息選讀

倘若雅各沒有稱這石柱為神的家〔創二八 22〕，我們絕不會知道這石柱是為著建造神的家。…但現在我們知道，這石頭能成為家。這指明這根石柱要成為一個建築，就是神的家。

### 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.

在創世記中有兩種柱子—石柱（二八 18，三五 14）和鹽柱（十九 26）。你要作那一種柱子？當然我們都要作石柱。石柱指明有力量的建造。所羅門將两根柱子立在殿廊前頭（王上七 21），第一根柱子名叫雅斤，意思是『祂必堅立』；第二根柱子名叫波阿斯，意思是『在祂裏面有力量』。石柱不僅指明建造，也指明有力量的建造。鹽柱指明羞恥，因為鹽柱對神的定旨沒有用處。羅得的妻子是神所呼召的一個子民，成了一根羞恥的柱子。她本該是建造的材料，但因著墮落成了羞恥的材料。

雖然雅各在創世記二十八章是個抓奪的人，但我們來到四十八章的時候，看見這個抓奪的人，已經完全變化成為屬神的人。這個屬神的人就是柱子。就一面說，神的家是用這根柱子建造的。當你進入宇宙中神的殿，你首先看見的就是這個神人，這個以色列，站在神的建築前。當雅各變化成為以色列以後，他站在神的建築前，作神家的標示牌（創世記生命讀經，一二五三、一二五六頁）。

〔在啓示錄三章十二節〕我們看見，得勝者要成為建造在神殿中的柱子。他既建造在神的建築裏，就『絕不再從那裏出去』。這應許要在千年國裏得著成就，作得勝者的獎賞。

在十二節，『作』字非常有意義。主說，祂要叫得勝者作柱子。主藉著變化我們，就是藉著帶走我們天然的元素，並以祂神聖的素質來頂替，叫我們作柱子。所以，十二節裏『作』的意思，就是將我們構成一樣東西，以創造的方式建造我們。在今天的召會生活中，主正在將我們作成、構成神殿中的柱子。主在召會裏的工作，乃是將自己作到我們裏面，作神聖的水流，帶走我們天然的所是，並以祂的本質頂替，使我們藉著祂變化的元素逐漸經過過程。因著這變化的工作，我們就成為神殿中的柱子（新約總論第五冊，一八五頁）。

參讀：創世記生命讀經，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



### 晨興餽養

羅十二 2『不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

啓示錄三章十二節告訴我們，得勝者要在來世神的殿中作柱子。然而，二十一章二十二節說到來世和永世裏的新耶路撒冷：『我未見城內有殿，因主神全能者和羔羊為城的殿。』這裏我們看見，在新耶路撒冷裏，三一神自己要成為殿。這就是說，得勝者在殿中作柱子，意思就是他們要在三一神裏作柱子。這包含與三一神調和，並由祂構成。這是一個奧秘。…甚至在今天的召會生活中，得勝的聖徒也是在三一神裏的柱子（新約總論第五冊，一八五至一八六頁）。

### 信息選讀

在創世記中，關於柱子的思想是見證。雅各與拉班和解之後，他就拿一塊石頭立作柱子（三一 45），這根柱子乃是見證（51～52）。無疑的，雅各在二十八章立起柱子，他的觀念也是見證。在神的靈默示下，他說這見證要成為神的家（殿）〔22〕。舊約的殿對神的確是見證。今天關於召會，原則也是一樣。按照提前三章十五節，神的家—召會，乃是柱石。這意思是整體的召會立在地上，向宇宙見證神。

### 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.

藉著讓基督作到我們裏面，我們就成為建造的材料。作柱子的石頭，首先是基督，接著是給我們經歷並作到我們裏面的基督。現在這石頭不僅是基督，也是在我們裏面的基督。基督作到我們裏面，我們與祂成為一，這樣，我們就成為柱子的建造材料。…基督作到我們裏面的這種工作，是真實的變化。基督的元素加到我們裏面，我們就成了建造柱子的材料。

根據創世記二十八章十八節，雅各『把所枕的石頭立作柱子』。那根柱子是他用來作過枕頭的石頭。這石頭描繪基督是我們的安息。…雅各拾起一塊石頭當作枕頭〔11〕。多年來我不懂這事的意義，…但我們能照著裏面的經歷來領會。…我們也許有難處，但我們在裏面深處卻有把握，有一塊堅固的磐石，我們可安息在其上。這塊堅固的磐石就是基督那已經作到我們裏面的性情、元素。

我們人是用地上的塵土造的（二七）。羅馬九章指明我們是泥土器皿，不是石頭器皿。如果我是雅各，我會堆一堆泥土安枕在上面。但在神的眼中，泥土永遠不能成為我們的安息。我們人的生命，天然人的生命和所是，不能成為我們的安息。無論我們受了多好的教育，得著多高的地位，只要我們裏面沒有神聖的性情，我們就不過是泥土。這種泥土不能作我們堅固的支持。我們沒有一個人尋得安息，直到我們得救的時候。在那一天，一種神聖、屬基督的東西，作到我們裏面，成了我們裏面堅固的支持。這是我們的安息，我們的枕頭。我們的枕頭就是那已經作到我們裏面的神聖元素，基督。當我們行走人生路程的時候，我們突然作了一個夢，在夢中基督自己作到我們裏面。基督的性情就是那已經作到我們泥土性情裏的磐石。因此，我們有一塊可以安枕的磐石（創世記生命讀經，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頁）。

參讀：創世記生命讀經，第八十三篇。

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

## 第二週 ● 週三

### 晨興餽養

加二 20『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

林前十五 10『然而因著神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

〔在創世記二十八章，〕雅各夢醒以後，就把〔所枕的〕石頭立作柱子（18）。我們所安枕的石頭，必須成為建造的材料。在進入召會生活以前，我們不明白這點。但現在我們已進入召會生活，領悟我們所安枕的石頭必須成為柱子，也就是說，那塊石頭必須成為神建造的材料。讚美主，我們已經得救，且在安息中。但神有沒有安息？除非我們把所安枕的石頭立起來，作為祂建造的柱子，祂就不能有安息。神不會立起這柱子，必須我們來立。我們的枕石必須立作柱子。換句話說，我們對基督的經歷必須成為柱子。…在進入召會生活以後，一天又一天，我們把我們對基督的經歷立作柱子。它不再只是枕頭，乃是柱子。這不僅是我們安息的問題，乃是神的建造為著祂安息的問題（創世記生命讀經，一一二三至一一二四頁）。

### 信息選讀

在舊約中，殿前的兩根柱子，乃是神建造有力的見證。

## ◀ WEEK 2 – DAY 3 ▶

### 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.

現在我們來到關鍵的點—兩根柱子是銅造的（王上七 15）。創世記的柱子是石柱，但王上七章的柱子是銅柱。石頭指明變化。雖然我們是泥土，卻能變化成爲石頭。但銅表徵甚麼？銅表徵神的審判。例如，帳幕門口的祭壇包著銅，指明神的審判（出二七 1～2，民十六 38～40）。洗濯盆也是銅作的（出三十 18）。此外，掛在杆子上的銅蛇（民二一 8～9），也見證基督替我們受神審判（約三 14）。所以，在豫表上，銅總是表徵神的審判。那兩根柱子是銅造的，清楚指明我們若要作柱子，就必須認識我們是在神審判之下的人。我們不僅該在神的審判之下，也該在我們自己的審判之下。正如保羅在加拉太二章二十節一樣，我們必須說，『我已經被釘十字架。我所以被釘，因爲在神的經綸中，我一無用處，我只有資格死。』許多弟兄很聰明能幹，許多姊妹也很美好，但我們必須認識，實際上我們一無是處，連一文也不值；我們只配死。說『我已經被除去，被定罪，被治死』，就是一種自我審判。你對自己的判斷是甚麼？你必須回答說，『我對自己的判斷是一無是處，我已經被釘在十字架上。』…你若自以爲有資格作柱子，就已經沒有資格了。

在加拉太二章二十節保羅說，『不再是我，乃是基督在我裏面活著。』我們也可應用他在林前十五章十節的話，那裏說，『然而因著神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』…保羅似乎說，『無論我今天成了甚麼人，都是因著神的恩。憑我自己，我一無所是。憑我自己，我絕不能成爲使徒或者供應神活話的人。我比別人勞苦，但勞苦的不是我一這是神的恩。』這就是銅的經歷（創世記生命讀經，一二七〇至一二七一、一二七三至一二七四頁）。

參讀：創世記生命讀經，第八十四篇。

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

### 晨興餽養

太十六 24『…耶穌…說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

歌二 1～2『我是沙崙的玫瑰花，是谷中的百合花。我的佳偶在女子中，好像百合花在荊棘中。』

我們的問題是我們不定罪自己，反而表白、稱義、稱許並原諒自己。我們常說，『這不是我的錯，是某某弟兄的錯。我總是很謹慎，我沒有錯。』這就是自我表白。我們表白自己後，又進一步稱義並稱許自己。我們無須受試驗，因為我們已經稱許自己。在我們眼中，我們自己沒有問題。有時我們犯了錯，可能又原諒自己說，『我犯了這個錯，因為聚會太長，我太累。』我們常常為自己找出路！我們有四條出路：自我表白、自我稱義、自我稱許以及自我原諒。甚至我們犯了錯，還是原諒自己。例如，一位姊妹會說，『我字打不好，因為別人有最好的打字機，而分配給我的是最壞的打字機。』已往我有過許多的自我表白、自我稱義、自我稱許和自我原諒。…我們若天天把這四件事釘在十字架上，在我們的家中就絕不會有爭吵（創世記生命讀經，一二七八至一二七九頁）。

### 信息選讀

王上七章十七節說，『柱子上端的柱頂有裝修的格子網和擰成的鍊索形成的花園，一個柱頂有七個，另一個柱頂也有七個。』裝修的格子網和擰成的鍊索形成的花園是指甚麼？我參考了很多譯本，發現裝修的格子網就像格子架，就是有小方孔的架子，用以支撐葡萄樹。另外本節的『裝修』、『擰成』都含設計的意思。因

### 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

此，裝修的格子就是格子的設計，擰成的鍊索就是鍊索的設計。我們會看見，格子網的設計是為著長百合花。這格子架是為著安置百合花。就一面說，這格子架是托住百合花的網。擰成的鍊索就像圍繞柱頂外面的花園。因此，柱頂上有裝修的格子網，和擰成的鍊索形成的花園。…這一切表徵甚麼？…五這數字—柱頂的高度，是指責任，而兩倍的五是責任的完全。但為甚麼這些柱頂上還有裝修的格子網和擰成的鍊索形成的花園？當我有負擔要明白這事的時候，主給我看見，這是錯綜複雜的情況。柱子在家庭、召會並職事中所背負的擔子和責任，總是在錯綜複雜的情況裏。

要在這種複雜的情況裏承擔責任，我們必須在神裏面憑信而活。王上七章十九節說，『廊子裏柱子上端的柱頂…刻著百合花。』百合花表徵在神裏面的信心生活。首先，我們必須定罪自己，認識我們是墮落、無能、不穀格，並且一無所有；然後我們必須在神裏面憑信活著，不憑我們的所是或我們所能作的活著。我們必須是百合花，憑神之於我們的所是，不憑我們的所是存活（太六 28、30）。我們今天活在地上是在於祂。我們在錯綜複雜的召會生活中怎能承擔責任？在我們自己裏面，我們不能作這事；但我們若是在神裏面憑信而活就能這樣作。不再是我，乃是基督在我裏面活著—這就是百合花。不是我承擔責任—乃是祂承擔責任。我活不是憑自己，乃是憑祂。我盡職事，也不是憑自己，乃是憑祂。…一面我們是被定罪、被審判的銅，另一面我們是活的百合花。銅的意思是『不是我』，百合花的意思是『乃是基督』。那些是百合花的人能說，『我如今所活的生命，是我因信耶穌基督所活的。』（創世記生命讀經，一二八〇至一二八三頁）

參讀：創世記生命讀經，第八十七篇。

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

## 第二週●週五

### 晨興餽養

弗四 11 ~ 12 『祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為要成全聖徒，目的是為著職事的工作，為著建造基督的身體。』

王上七章二十節說，『兩根柱子上的柱頂，在網子旁邊的鼓肚上，挨著鼓肚，每一柱頂有二百個石榴，分行環繞。』阿利路亞，二百石榴！每個柱頂周圍有突出之物，像肚腹一樣；環繞每個柱頂的鼓腹，有兩行石榴，每行一百。這指明生命豐富百倍彰顯的加倍。你若接觸這些每天在錯綜複雜的情況裏擔負責任的長老，你會看見他們彰顯石榴，就是生命的豐富。所有抱怨、不滿和找麻煩的電話，至終形成一個滿了石榴的突出物。這是何等的奇妙！（創世記生命讀經，一二八四至一二八五頁）

### 信息選讀

你若讀了關於兩根柱子的一切記載，會看見球是由格子網、鍊索、百合花和石榴所組成的。石榴不是在柱頂的底座上，乃是在圍繞兩球的鍊索上。格子網罩著球，鍊索圍著球，石榴在鍊索上，百合花長在格子網上。這些東西合起來就是球。你若在自己經歷的光中思考這事，你會看見，藉著格子網的除去和鍊索的限制，你就像百合花一樣活著，彰顯基督生命的豐富。這是出於復活過程的活見證（創世記生命讀經，一二八九頁）。

## << 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)

按屬靈的意義說，柱頂的球乃是見證（數字『二』），指明那些將自己置於神的審判（銅）之下，算自己一無所是的人，能完全（數字『十』）承擔責任（數字『五』），並在錯綜複雜的光景中（裝修的格子網和擰成的鍊索），出自復活的過程（柱頂的底座高三肘），彰顯神聖生命的豐富（石榴），因為他們不憑自己活，乃憑神活（百合花）（聖經恢復本，王上七 16 註 1）。

殿的柱子是由所羅門藉著戶蘭建造的。戶蘭是作銅匠的，滿有智慧、悟性、技能，善於作各樣銅工（王上七 14）。在舊約中很多東西，就如帳幕和殿，都是影兒，豫表。我們需要知道這一切豫表的實現。所羅門是基督的豫表，戶蘭是新約中有恩賜之人的豫表。無疑的，使徒保羅是有恩賜的人；他是新約的戶蘭。…〔在以弗所四章十一至十二節，〕有恩賜的人是元首賜給身體的，為要成全聖徒。柱子不是所羅門直接建造的，乃是所羅門藉著戶蘭建造的；這指明今天基督建造柱子不是直接的，乃是藉著有恩賜的人。因此我們必須把自己交在有恩賜的人手中，就像銅在戶蘭有技能且有恩賜的手中一樣（創世記生命讀經，一二六九至一二七〇頁）。

代下二章十四節…說到戶蘭的母親是『但支派一個婦人』。但支派是拜偶像的支派，使神的百姓絆跌，從神的道上墜落（創四九 17 與註）。戶蘭的母親屬於但，這指明戶蘭的起源和所有的人一樣，是有罪的（詩五一 5，參約八 44 上）。戶蘭成了一個『屬拿弗他利支派』的人〔王上七 14〕，拿弗他利支派是復活的支派，也就是變化的支派（創四九 21 與註）；這表徵我們要成為神建造的一部分，並有分於這建造的工作，就需要藉著在基督的復活裏得重生並變化（彼前一 3，林後三 18），而從『但支派』轉到『拿弗他利支派』（聖經恢復本，王上七 14 註 1）。

參讀：創世記生命讀經，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



## 第二週●週六

### 晨興餽養

創四九 21『拿弗他利是被釋放的母鹿，他出嘉美的言語。

哈三 19『主耶和華是我的力量；祂使我的腳快如母鹿的蹄，又使我穩行在高處。…』

在創世記四十九章二十一節雅各…很嘉許的說到拿弗他利。母鹿似乎與嘉美的言語無關。但我們不可照著天然的心思來明白聖經；我們必須照著聖經來明白聖經。

母鹿表徵在無望的情況裏信靠神的人。…那些在無望的情況裏，一切供應的源頭都斷絕時，信靠神，並在神裏面喜樂的人，就是母鹿。

哈巴谷三章十九節說，『主耶和華是我的力量；祂使我的腳快如母鹿的蹄，又使我穩行在高處。』那些信靠神的人，不是行在谷中，乃是行在山頂。你在無望的情況裏若不知道如何信靠神，那時你會在谷中爬，你絕不會行走並跳躍在山上。只有那些在無望的情況裏信靠神的人，能跳躍在山頂上（創世記生命讀經，一三〇六至一三〇七頁）。

### 信息選讀

詩篇二十二篇的標題也題到鹿，那裏說，『調用朝鹿。』這篇詩說到經過釘死，在復活裏的基督。…在舊約中，母鹿不僅是指信靠神並行走在山頂上的人，也是指為著神的會眾，為著召會生活而活在復活裏的人。

拿弗他利也出嘉美的言語。拿弗他利是在加利利地（太四 15）。第一批的使徒都是來自加利利，行傳一

## << 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

章十一節稱他們為『加利利人』。從這些加利利人，就是拿弗他利人，說出嘉美的言語，就是福音的傳揚。在新約中，我們看見從這些加利利人說出生命的話（五20），恩典的話（十四3），救恩的話（十三26），智慧的話（林前十二8），知識的話（8），以及建造的話（徒二十32）（創世記生命讀經，一三〇八至一三〇九頁）。

推羅是外邦城市，以商業著稱；因此，推羅與撒但是一（結二八12、16）。戶蘭的父親是戶蘭作銅工之技能的源頭。然而，他的父親死了，留下他的母親（他存在的源頭）為寡婦。這表徵為著建造召會，就是建造神的居所，我們若要對神有用，就需要取得世俗的學問和技能，但必須讓我們的『推羅』父親（即這些事物的源頭）死了。不僅如此，我們的『但』母親必須『成為寡婦』（與屬世的源頭分開），我們也必須屬於『拿弗他利支派』，即變化的支派。因此，我們繼續保有學問和技能，卻不保有其源頭；我們的存在（母親）不再聯於我們屬世的來源；而且我們乃是在復活裏。摩西和使徒保羅是這原則絕佳的榜樣（聖經恢復本，王上七14註2）。

戶蘭從推羅被帶往耶路撒冷，就是建造聖殿之地，到所羅門王那裏（王上七13～14）。耶路撒冷豫表召會。今日所羅門（基督）和神今時的建造，二者都在召會中。因此，我們要對神的建造有用，就必須取得世俗的技能，活在復活裏，並來到正確的立場，就是召會的立場（王上七14註3）。

歷史記載，摩西和保羅在神的手中大有用處。他們不僅是柱子，也是建造柱子的人。這是今日召會的需要。要應付這種需要，我們都必須向主禱告說，『主，為著你建造的緣故，把我作成柱子和建造柱子的人。』（創世記生命讀經，一三三二頁）

參讀：創世記生命讀經，第八十八篇；為主惜取少年時，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)

## 第二週詩歌

補 539

### 愛的召會—非拉鐵非

(啓示錄三章七至十三節) (英 1275)

F 大調

4/4

F Gm C7 F B<sup>b</sup> Gm G7 C  
 1 . 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |  
 一 愛 的 召 會 — 非 拉 鐵 非, 請 聽 榮 耀 的 事 實;

F B<sup>b</sup> C F B<sup>b</sup> Gm G7 C  
 1 . 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |  
 天 上 聖 別, 真 實 的 主, 述 說 關 於 你 的 事。

C7 Am Dm G7 C  
 2 3 2 7 5 | 4 3 2 7 5 | 5 4 3 . 3 | #4 . 4 5 - |  
 國 度 之 門 由 祂 掌 管, 大 衛 鑰 匙 祂 手 持;

F B<sup>b</sup> D7 Gm C7 F  
 1 . 7 6 5 | 6 . 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||  
 “我 已 開 門, 無 人 能 關” — 祂 話 既 出 必 如 是。

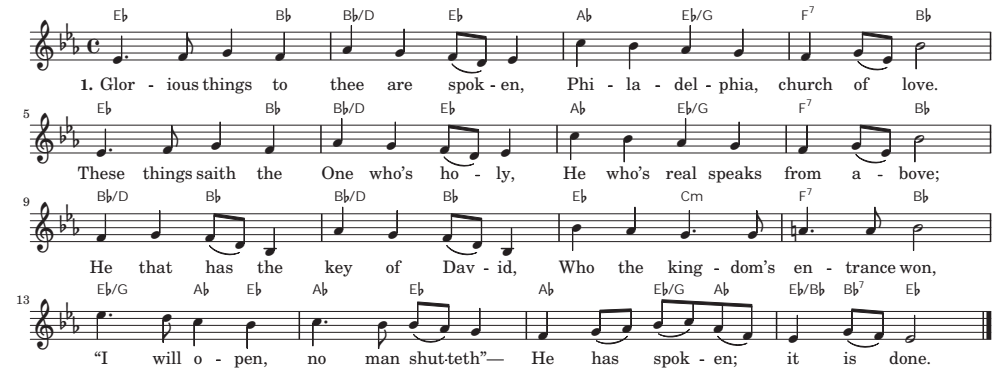
- 二 阿利路亞!非拉鐵非, 行爲、工作主悅納;  
看哪,主賜敞開的門, 無人比你更通達。  
因你稍微有點能力, 也會持守祂活話;  
未曾否認祂的聖名, 忠信見證殊可嘉。
- 三 蒙愛召會,非拉鐵非, 忍耐的話既遵守,  
主必保守,免你經過 全地試煉的時候。  
你的仇敵終必俯伏, 知主愛你到永久;  
“我必快來,你要持守, 免得冠冕被奪走。”
- 四 阿利路亞!得勝信徒 必定從主得獎賞;  
在神殿中,不再出去, 作爲柱子顯堅剛。  
神的聖名、主的新名, 聖城之名寫身上;  
三一之神與人聯結, 互住、調和顯輝煌。
- 五 耶路撒冷從天而降, 神聖新城何榮耀;  
珍珠之門、碧玉城牆, 珍貴材料同建造。  
非拉鐵非一弟兄相愛— 得勝新婦主所要;  
眾召會中,凡有耳者, 當聽那靈在呼召!

## WEEK 2 — HYMN

### 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

### 為着身體生活

### 照着靈而行以活基督

讀經：加二 20，弗三 17 上，腓一 21 上，羅八 4，十二 4～5

#### 綱 要

#### 週 一、週 二

壹 我們需要在召會中並為着召會生活而活基督—加一 2，15～16，二 20，四 19：

一 聖經的中心思想乃是：神渴望我們活基督，為着建造基督的身體—腓一 21 上，弗四 12，16：

- 1 活基督該是我們基督徒生活主要的目標。
- 2 整本聖經神聖啓示的最高點，高峯，乃是活基督。

二 新約中有四處主要的經節啓示活基督這事—約六 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 節上。

四 我們首要關切的，不該是任何外面的事，而是我們在活自己還是活基督—加二 20：

- 1 我們常受外在的事打岔，就如我們的工作或地方召會的難處。
- 2 事實上，這類難處主要是由於缺少活基督。
- 3 當我們活基督時，最能照料召會。

## 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 我們若要活基督，就必須接受祂作我們的人位，並且與祂成爲一個人位—弗三 17 上，加二 20：

1 祂與我們必須實際的成爲一—林前六 17。

2 活基督乃是活一個人位；我們應該過一種生活，這種生活就是基督自己。

六 我們應該全神貫注於活基督這件事，只在意活基督，不該讓任何事物打岔我們，使我們失去對基督直接、親身的經歷—加二 20，腓三 9～12。

七 活基督需要我們愛祂到至極—可十二 30：

1 活基督的祕訣之一，乃是一再的告訴主我們愛祂—林前二 9。

2 我們若不愛基督，就不能活祂。

八 活基督的意思是，當基督活着，我們這些信入祂，現今在祂裏面的人也活着—約十四 19：

1 我們活在基督的生活裏，基督活在我們的生活裏。

2 我們若活在祂的生活裏，祂的生活也必定在我們的生活裏—加二 20。

### 週 三

貳 活基督實際的路就是照着靈而行—腓一 21 上，羅八 4：

一 我們需要全心注意照着靈而行以活基督。

二 羅馬八章四節中的『行』，原文指我們在生活中一般的行事，包括我們的思想、說話、行事並行動。

三 四節這裏的靈是我們人重生的靈，由那靈內住並與那靈調和；這與林前六章十七節相符：

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 基督作為那靈在我們的靈裏，我們與祂是一靈—17 節。
- 2 因此，我們有一個調和的靈—我們人的靈與神聖的靈調和。

四 聖經最終只向我們要求一件事，就是要我們照着調和的靈而行—羅八 4:

- 1 一切的關鍵都在於祂這位奇妙的靈，在我們這重生的靈裏，與我們的靈成爲一靈—約三 6。
- 2 照着靈而行乃是在我們的日常生活中，照着靈作一切事—羅八 4。
- 3 活在靈中乃是讓基督充滿、浸透我們，直到祂浸潤我們全人，就從我們彰顯出來—弗三 17 上。
- 4 約翰十五章四至五節中的互住，就是照着靈而行的實行。
- 5 當我們照着靈而行，就自然的背十字架—太十六 24。
- 6 所有發生在我們身上的事，試證我們到底是照着靈而行，還是在肉體裏行—羅八 4 ~ 5。
- 7 最能閉撒但口的，就是照着靈而行—啓十二 11。

五 我們需要從天上來的清楚景象，好看見主所要的乃是一班照着靈而行的人。

六 領頭者首要關切的，應該是幫助眾聖徒在日常生活中照着靈而行以活基督—羅八 4。

## 週 四

七 我們在日常生活中不照着靈而行的時候，就是照着肉體而行—5 ~ 6 節:

- 1 根據羅馬八章，凡不是照着靈的，就是照着肉體。

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 我們的生活只有兩個源頭和兩種光景—靈與肉體。

八 基督徒生活的其他方面，就如傳福音，應該是我們照着靈而行的結果—4 節：

1 如果我們終日操練不住的照着靈而行，這種生活會自然產生其他的一切。

2 我們的傳福音和牧養該是我們照着靈而行的結果—太二四 14，約二一 15 ~ 17。

九 我們首要關切的不該是如何作事，反之，我們需要看見，神要得着一班人照着靈而行以活基督—羅八 4。

十 我們若要在聚會中展覽基督，就必須在日常生活中照着靈而行，以得着基督—林前十四 26，腓三 8，12，羅八 4。

## 週 五

十一 領頭者首先需要在日常生活中照着靈而行，並且幫助其他聖徒進入這種生活—4 節，腓三 17，來十三 7：

1 領頭者需要進入照着靈而行的實際實行。

2 他們需要幫助人用照着靈而行的個人日常生活，來平衡他們對主團體的享受—腓三 17。

十二 不住的禱告是照着靈而行的路—帖前五 17：

1 照着靈而行的路是不住的禱告，如同我們不住的呼吸；照着靈而行是我們屬靈的呼吸。

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 我們能藉着常常的、不住的、時時的禱告，照着靈而行一路十八 1。

## 週 六

叁 我們越照着靈而行，三一神就越活在我們裏面，使我們能為着身體生活而活祂—羅八 4，十二 4～5：

一 當我們每日並時時照着靈而行，三一神作為那靈就有機會安家、安頓在我們裏面，並據有、佔有我們全人—弗三 17 上：

1 我們需要照着調和的靈而行，讓三一神內住於我們，在我們裏面安家，完全佔有我們全人，藉此我們就活三一神—加四 19，羅八 4。

2 我們所需要作的就是活三一神，其餘的事都是我們活三一神的自然結果—約十四 19～20，十五 4～5。

二 羅馬八章啓示三一神活在我們裏面，使我們得以活祂；這應該是我們基督徒生活的中心點。

三 羅馬十二章裏基督的身體，來自於八章中照着靈而行的經歷：

1 基督身體的所有肢體都該是照着靈而行的人—十二 4～5，八 4。

2 原則上，倘若我們沒有照着靈而行，就不可能在實行上有基督的身體；身體生活因着屬肉體的行事而被廢掉了。

3 所有的信徒都是基督身體上的肢體，但身體的實行有賴於信徒的行事。

4 我們若真照着靈而行，就會自然在身體生活裏—4 節，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 我們要看見一件事—主恢復的目標是要恢復基督，祂是三一神的具體化身，作我們的生命；祂也是那靈活在我們裏面，使我們成為祂活的肢體，使祂的身體得以建造起來—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.

## 第三週 ● 週一

### 晨興餽養

加二 20『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

腓一 21『因為在我，活著就是基督，死了就有益處。』

保羅的生活就是活基督。我們若要活基督，就必須接受祂作我們的人位，並且與祂成爲一個人位。祂與我們必須實際的成爲一。在加拉太二章二十節保羅宣告說，『乃是基督在我裏面活著。』對保羅來說，這不只是一個道理，更是一個事實。基督在我們裏面活著，對我們也該是真實的。不僅如此，我們應該住在祂裏面，並讓祂住在我們裏面。

活基督不只是過聖別的生活或是活出聖別，活基督乃是活一個人位。我們應該單單活基督。我們應該過一種生活，這種生活就是基督自己。我們在基督徒生活中，常常仍是活我們天然的生命，並沒有活基督。活基督就是讓基督自己從我們裏面活出來。

我們要活基督，就必須接受祂作我們的人位和生命。我們每天早晨都該禱告說，『主，感謝你賜給我新的一天來操練活你。主，我靠自己作不到。求你題醒我要活你，並賜我所需的恩典。』…我們不該關心聖別、屬靈或得勝這些事的本身，我們也不該在意天然的美德或屬性。反之，我們應該全神貫注於活基督這件事，只在意活基督，好叫祂在我們身上顯大（新約總論第十二冊，五至六頁）。

### 信息選讀

## << WEEK 3 — DAY 1 >>

### 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.

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)

### Today's Reading

聖經的中心思想乃是：神渴望我們活基督，為著基督身體的建造。我們基督徒生活的要點乃是活基督。活基督該是我們主要的目標；我們基督徒生活的一切困擾，都來自我們不活基督。我們既領悟祂是我們靈裏賜生命的靈，就需要操練活基督，直到我們習慣活基督。

整本聖經神聖啓示的最高點，高峯，乃是活基督。我們要活基督，就必須操練與祂成爲一靈；我們要操練與祂成爲一靈，就必須操練我們的靈不住的禱告。我們若從靈裏不住的禱告說，『主，求你活在我裏面；主，求你從我活出』，我們就會建立習慣，不活自己，乃活基督；這樣，我們就會習慣活基督。活基督的習慣就是禱告的習慣。我們若沒有不住的禱告，就不能活基督。我們惟有藉著這種持續的禱告，這種呼吸的禱告，才能自然而然的活基督。我們要過這種禱告的生活，就必須做醒禱告，時時在靈裏禱告，在各樣的禱告、祈求上儆醒，並堅定持續的禱告（太二六41，弗六18，西四2）。此外，我們禱告的根基乃是我們向主的愛。因爲我們愛主並尋求主，所以我們喜歡接觸祂，向祂禱告，呼求祂。活基督的祕訣之一，乃是一再的告訴主我們愛祂。

活基督需要我們愛祂到至極。當我們從事日常的活動，我們的生活不該是這些活動，乃該是基督。我們的心思該專注於基督，但這種心思的專注，在於我們對基督的愛。這就是新約吩咐我們要愛基督的原因（可十二30，啓二4~5，約十四23，二一15~17，彼前一8）。我們若不愛基督，就不能活祂；愛祂是將我們全人專注於祂最好的路。…我們需要被基督吸引到這個地步，甚至在夢中也活基督（新約總論第十二冊，九至一〇頁）。

參讀：新約總論，第三百四十六篇；基督徒的生活，第一篇；腓立比書生命讀經，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

## 第三週 ● 週二

### 晨興餽養

約六 57『活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。』

十四 19『還有不多的時候，世人不再看見我，你們卻看見我，因為我活著，你們也要活著。』

在新約中有四處主要的經文，兩處在福音書，兩處在書信，啓示活基督這件事。頭一處經文〔是〕約翰六章五十七節，…這是新約頭一處直接摸著活基督這件事的經文。第二處經文…是…約翰十四章十九節。…『因為我活著』這句話的意思是說，基督在復活裏活著。『還有不多的時候』指明祂的死，也指明祂要在復活裏再活著。『因為我活著，你們也要活著』這句話指明，因為祂在復活裏活著，我們也要同祂並因祂活著。在新約裏，約翰六章五十七節與十四章十九節是最基要的經文，向我們啓示，給我們看見我們如何能因基督活著，並同基督活著。第三處經文是加拉太二章二十節，這或許是書信中說到我們因基督活著，並同基督活著的最好一處經文。那裏說，『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是在神兒子的信裏，與祂聯結所活的。』第四處經文是腓立比一章二十一節：『因為在我，活著就是基督。』（生命的經歷與長大，一九至二〇頁）

### 信息選讀

基督徒的生活乃是基督的信徒活基督並顯大基督的生活〔腓一 20 下～ 21 上〕。…基督徒的生活也是基督徒在他們所在的地方，作為地方召會，團體的活基督並顯大基督的生活，成為基督在地方上的彰顯，作基督宇宙身體的一部分（基督徒的生活，三頁）。

## ◀ WEEK 3 – DAY 2 ▶

### 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)

我們需要謙卑自己才能看見：按著我們在保羅書信中所看見的異象，我們在實際的日常生活裏有一項短缺。…我們…常受外在的事打岔，就如我們的工作或地方召會的難處。事實上，這類難處主要是由於缺少活基督。

我們的日常生活配不上保羅完成職事之中心路線的異象。…主在祂恢復裏所要的，不是我們蓋會所，乃是我們活基督。我們首要關切的事，不該是任何外面的事，而是我們在活自己還是活基督。

我們不該滿意於僅僅認識真理；我們也必須尋求經歷真理。我們聽過許多信息之後，生活不該還是和以前一樣。…我們需要思考，自己是否天天實行照著靈而行〔羅八4〕。照著靈而行就是活基督。主要得著一班這樣行事並這樣生活的人。

歷年來，召會在生命上有一些長進，然而，我們活基督還是不彀。此外，我們的長進也很慢，因為我們的生活有短缺。我們的生活可能幫助、也可能攔阻我們的長進。…身為領頭者，我們從經歷中得知，當我們活基督時，最能照料召會（照著靈而行以活基督的重要，二至三頁）。

腓立比一章二十一節說，『因為在我，活著就是基督，死了就有益處。』我們必須活基督；這麼說很容易，懂得這麼簡單的一句話也很容易，但若是真實的活基督，卻大有講究。活基督的意思是，當基督活著，我們這些信入祂，現今在祂裏面的人也活著。基督活著，我們也活著（約十四19）。這話的意思是，我們活在基督的生活裏，基督活在我們的生活裏。我們若活在祂的生活裏，祂的生活也必定在我們的生活裏。這是兩個生命調和著活在一起，神與人活在一起（生命的經歷與長大，三五頁）。

參讀：生命的經歷與長大，第三、五至六篇；照著靈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

羅八 4～6『使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。因為照著肉體的人，思念肉體的事；照著靈的人，思念那靈的事。因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

已過幾年，我們已經看見活基督這件事（腓一 21，加二 20）。最近，我們根據羅馬八章四節，看見照著靈而行這件事，也就是活基督實際的路。我們常受打岔，沒有照著靈而行。…我們需要全心注意照著靈而行以活基督。

我們面對嚴重問題時，常會迫切禱告尋求主的帶領。我們釋放信息之前，也很容易禱告。然而，照著靈而行不同於在艱難的處境中禱告，也不同於屬靈活動前的禱告。照著靈而行乃是在我們的日常生活中，照著靈作一切事。我們需要時刻照著靈而行，不僅大事如此，小事也是如此，就如寫信或用晚餐時與家人談話，都照著靈而行。我們若不能照著靈作事或說話，就不該作，不該說。我們必須承認自己缺少這種生活。只在聚會中或在面對重大難處時才禱告，並不是照著靈而行。我們在日常生活中照著靈而行，應該就像呼吸。我們若沒有活基督或照著靈而行，我們的屬靈活動就可能是表演。我們不該在聚會中表現一個樣子，在日常生活中又是另一個樣子（照著靈而行以活基督的重要，四至五頁）。

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)

基督是那靈，在我們靈裏分賜生命給我們；這是按照聖經奇妙、真實的教訓。然而，我們不可停留在只知道這個教訓——我們需要往前。我們不該僅僅把這教訓留在心思裏，好默想這教訓；我們也必須經歷它。保羅在羅馬八章四節說，『使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。』這節經文不是說到認識，乃是說到行。這節裏的『行』乃是指我們在生活中一般的行事，包括我們如何說話、思想、行事並行動。五節說到『照著靈的人』；這指明我們不僅生活行事需要照著靈，乃是全人都需要照著靈。六節啓示，我們需要將心思置於靈。

多數基督徒認為我們應當照著聖經裏的教訓而行。然而，按照保羅在四節的話，我們應當照著靈而行。聖經教師和繙譯聖經的人無法確切的說，在四節裏的靈是神的靈，還是人的靈。這節裏的靈，乃是人重生的靈，有那靈住在其中，與之調和。這與林前六章十七節相符，那裏說，『與主聯合的，便是與主成爲一靈。』我們需要照著這調和的靈而行。

基督作爲那靈是在我們靈裏，並且我們與祂是一靈（羅八 10、16，林前六 17）。因此，我們有調和的靈——我們人的靈調著神的靈。每一個得救的人裏面都有調和的靈。我們需要照著這調和的靈而行。遺憾的是，少有信徒知道如何照著靈而行。大多數人只知道跟隨聖經外面的教訓，如謙卑等（太十八 4）。然而，以宗教的方式在外表上謙卑，並不討主喜悅。我們的謙卑必須是出於照著靈而行（李常受文集一九七三至一九七四年第二冊，五九四、六一七至六一八頁）。

參讀：照著靈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冊，五八九至五九九頁。

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



羅八7~9『因為置於肉體的心思，是與神為仇，因它不服神的律法，也是不能服；而且在肉體裏的人，不能得神的喜悅。但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了；然而人若沒有基督的靈，就不是屬基督的。』

我們在日常生活中不照著靈而行的時候，就是照著肉體而行。根據羅馬八章四至九節，凡不是照著靈的，就是照著肉體。我們的生活只有兩個源頭和兩種光景—靈與肉體。外在的行為，諸如愛人或恨人、稱讚人或批評人等，不能決定我們是照著靈或照著肉體而活。若不照著靈，甚至我們的愛也是照著肉體。我們可能很少說消極話，但甚至我們不照著靈的積極言論，仍然是照著肉體。

認識靈也許很難，但認識甚麼不是靈卻很容易。…我們要照著靈而活，只要知道自已的言語和行為何時不照著靈就已經足彀了。然而，我們沒有操練過這種生活。我們可能在聚會時照著靈行事為人，但散會後，我們常隨意說話，照著肉體行事。僅僅過道德或倫理的生活是不彀的，甚至基於那靈的引導決定要作甚麼事也不彀，因為我們可能受那靈引導要去作某件事，然後卻照著肉體去作。我們需要照著靈作一切事，時刻照著靈思想、說話並行事（照著靈而行以活基督的重要，五至六頁）。

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，就如傳福音，應該是我們活基督的結果。如果眾聖徒都照著靈而行以活基督，召會就會有極大的擴增。福音的廣傳，是我們照著靈而行的自然結果。幾年前，我曾向某地的聖徒建議，一週至少出外一次接觸人。凡聽見的都表示同意，但至終無人實行。我發現囑咐聖徒定期出去傳福音是無效的。然而，如果一地的長老領頭照著靈而行，並將這樣的生命供應給聖徒，該地的聖徒也會照著靈而行，並且規律的傳揚福音。

我們首要關切的不該是如何作事，譬如如何傳福音或牧養初信者。反之，我們需要看見，神要得著一班人照著靈而行以活基督。如果我們終日操練不住的照著靈而行，這種生活會自然產生其他的一切。…我們傳福音和牧養不該是活動，而該是日常生活照著靈而行的結果。…基督徒生活的這一切方面，都該是我們生活的一部分。舉例來說，照著靈而行的日常生活，會帶進我們在聚會中釋放靈盡功用。我們在日常生活中若沒有活基督，聚會時就無法帶來基督的富餘。我們若要展覽基督，就必須在日常生活中照著靈而行，以得著基督。倘若眾聖徒活基督，他們在聚會中自然就會盡功用。

我們需要從天上來的清楚景象，看見主所要的乃是一班照著靈而行的人。主渴望的並非許多同工、長老、活動或繁複的組織。我們身為領頭者，首先需要在日常生活中照著靈而行，並且幫助其他聖徒進入這種生活（照著靈而行以活基督的重要，六至八頁）。

參讀：生命信息，第六十二至六十四章；神在人裏的行動，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『所以我要你們知道，在神的靈裏說話的，沒有人說，受咒詛的，耶穌！若不是在聖靈裏，也沒有人能說，主，耶穌！』

帖前五17『不住的禱告。』

當我們每日並時時照著靈而行，三一神作為那靈就有機會安家在我們全人裏面。這是我們最大的需要。

基督徒生活團體的一面當然有幫助，但我們所缺的常是一種照著靈而行的日常生活。一處地方召會的聖徒可以一時經歷高超的團體生活，但他們若沒有進入照著靈而行的實行，至終他們的享受會衰減。已過我們許多人都經歷了高超的團體生活。今天我們需要進入照著靈而行的實際實行；我們身為領頭者，需要幫助人用照著靈而行的個人日常生活，來平衡他們對主團體的享受。無論我們所在地有沒有團體享受的高昂空氣，我們都需要在個人一面照著靈而行。團體操練靈幫助我們照著靈而行，但不能取而代。照著靈而行是我們屬靈的呼吸，使我們能活得長久。停止呼吸是死亡的跡象。我們需要全心注意照著靈而行，因為我們的呼吸事關緊要（照著靈而行以活基督的重要，八至九頁）。

### 信息選讀

許多聖徒都需要操練照著靈而行，使他們不那麼依賴團體的幫助。主可能將我們擺在一種環境裏，不大

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

有機會與人同聚。使徒約翰被放逐到拔摩海島時，無法得著團體的幫助，但他仍舊在靈裏（啓一 10）。在獨處時，我們需要操練在靈裏（照著靈而行以活基督的重要，一〇頁）。

照著靈而行的路乃是禱告。當我們真誠的禱告，我們就在靈裏。我們需要操練一種禱告，使我們照著靈而行；那不是僅僅分別特定時間和地點專心致志的禱告。如果我們只有那樣的禱告，當禱告的時間結束了，我們就很容易從靈裏出來。我們需要不住的禱告（帖前五 17），正如我們不住的呼吸。不住的禱告，維持我們靈裏。

愛主並滿足祂渴望的路，乃是不住的禱告。我們不需要總是為專特的事禱告。反之，我們無論在作甚麼別的事，都要藉著呼求主名，實行不住的禱告。我們不該輕率或鬆散的呼求主名，我們需要帶著一些思考來呼求，對主說出我們正在作甚麼和想甚麼。每當我們呼求主名，我們就在那靈裏（林前十二 3）。

我們需要不斷的照著調和的靈生活行動並行事為人，使內住的基督這賜生命的靈，有機會將祂生命的豐富分賜到我們這人的每一部分。這樣，我們就被基督頂替，而得以變化。我們能藉著經常、不住、時時的禱告，而照著靈生活行動。在要作甚麼或說甚麼之前，我們需要禱告。這樣，我們就會照著靈；這也給主開路，將祂自己分賜到我們裏面，從我們的靈擴展到我們這人的每一部分，因而變化我們，以祂的生命頂替我們老舊的生命。這樣，我們就被基督所頂替、變化並重新構成，好成為祂的新婦（李常受文集一九七三至一九七四年第二冊，六一八、五九八至五九九頁）。

參讀：李常受文集一九七三至一九七四年第二冊，六一四至六二一頁。

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

## 晨興餽養

羅八 4『使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。』

十二 4～5『正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

我們需要藉著耶穌基督之靈全備的供應，活基督以顯大基督〔腓一 19〕。…那靈有豐富的供備，完滿的供應我們，使我們活基督，以顯大基督。耶穌基督之靈全備的供應，包括經過過程並終極完成之三一神—具體化身於包羅萬有的基督，實化為包羅萬有的靈—所是、所有、所完成、所得著、所達到以及將要作的一切。這靈全備的供應乃是基督追測不盡的豐富，及時的應付尋求基督者的需要。我們若真尋求基督，就會得著這豐富的供應。尋求基督的人，作祂在這世代終結的得勝者，乃是藉著耶穌基督之靈這樣全備的供應，在神新約的經綸裏活祂以顯大祂，好產生並建造基督生機的身體，作終極完成之三一神的配偶，這要終結於新耶路撒冷，作祂永遠的擴大並彰顯，直到永遠（新約總論第十二冊，一〇至一一頁）。

## 信息選讀

三一神活在我們裏面，因此我們可以活祂。這需要成為我們日常的經歷。因此，聖經的焦點和中心教訓乃是：三一神渴望活在祂所救贖並重生的人裏面，使他們得以活祂。

我們只需要思考，我們是在活自己還是在活神。領頭的弟兄們若看見聖經的這個中心點，而開始活神，

## 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

許多聖徒就會被帶進這樣的生活，如此就有美妙和自然而然的結果。

我們需要藉著讓三一神內住於我們，在我們裏面安家，完全佔有我們全人，並照著調和的靈而行，而活三一神。一旦我們看見、珍賞並實行這事，生命之靈的律就會在我們裏面運行，我們的心思會自然而然思念基督的事，我們天然的所是連同其力量、習慣和行為會自然的被治死。這就是羅馬八章—三一神活在我們裏面，以及我們活三一神。

羅馬十二章裏基督的身體，來自於八章中照著靈而行的經歷。根據保羅對於神經綸的觀點，基督身體的所有肢體都該是照著靈而行的人。原則上，倘若我們沒有照著靈而行，就不可能在實行上有基督的身體。所有的信徒都是基督身體上的肢體，但身體的實行有賴於信徒的行事。信徒若照著肉體而行，即使他們是基督身體的肢體，他們的經歷中也沒有身體。身體生活因著屬肉體的行事而被廢掉了。今天有千千萬萬的信徒，但因著少有人照著靈而行，所以他們中間幾乎沒有甚麼身體生活。

真實且算得數的乃是：三一神活在我們裏面，使我們得以活祂；一切錯誤的取代這事的，我們都必須拒絕。…除了三一神活在我們裏面，以及我們活三一神之外，沒有甚麼是算得數或能持久的。我們必須拒絕階級制度、自居的權柄和屬人的組織，只關心神的心願，以及祂在聖經中啓示的中心點。

我們都要看見一件事：主恢復的目標是要恢復基督，祂是三一神的具體化身，作我們的生命；祂也是那靈活在我們裏面，使我們成為祂活的肢體，使祂的身體可以在地上建造起來（照著靈而行以活基督的重要，一五、二〇至二一、四六、三七至三八頁）。

參讀：照著靈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

# 第三週詩歌

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經歷基督—作生命

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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 裏 面! 我 已 與 祂 同  
 1 - 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |  
 釘 十 架, 榮 耀 事 實、 奇 妙 救 法!  
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |  
 現 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! 現 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 何等快樂!何等安息! 基督成形在我心裏!  
 祂的生命、祂的性情, 在我全人都已組成;  
 我的一切全都了結, 祂的成分作我一切!  
 我的一切全都了結, 祂的成分作我一切!

三 何等榮耀!何等可誇! 總叫基督照常顯大!  
 無論禍、福,無論生、死, 並無一事叫我羞恥;  
 任何境遇、一切事故, 都是叫我彰顯基督!  
 任何境遇、一切事故, 都是叫我彰顯基督!

四 何等結果!何等有福! 我能活着就是基督!  
 祂的心意是我愛好, 祂的榮耀是我發表;  
 無何可要、無何可寶, 惟有基督是我目標!  
 無何可要、無何可寶, 惟有基督是我目標!

# 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

### 領頭者的心與靈

讀經：結三六 26～27，太五 3，8，弗三 16～17，  
20～21，啓一 10，四 2，十七 3，二一 10

綱 要

週 一

壹 神應許祂的選民，祂要賜他們新心與新靈，又要將祂的靈放在他們裏面—結三六 26～27：

一 我們都需要新的開始，以維持我們心與靈的新鮮—林後四 16，羅七 6，參箴四 23，彼前三 4。

二 我們的心是愛的器官，我們的靈是接受的器官；當我們在墮落退後的情形裏，我們的心向主是剛硬的，我們的靈是死的—弗二 1，四 18。

三 當主拯救或復興我們時，祂更新我們的心，使我們的石心變為肉心，就是柔軟並愛祂的心；不僅如此，祂用祂神聖的生命點活並更新我們的靈—參林後三 3，西二 13。

四 結果我們就用更新的心愛主、渴望祂，並且藉着運用更新的靈，就能接觸祂、接受祂並盛裝祂。

貳 新約開始就說到我們的心和我們的靈—太三 2，約三 6：

一 在新約裏施浸者約翰首先傳福音，宣告說，『你們要悔改，因為諸天的國已經臨近了』—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 按照希臘原文，悔改就是心思改變，或想法轉變；因為心思是心的主要部分，悔改就是心的問題。

2 徹底悔改的心就會成為新心；因為我們的神是生命的神，也是全能的，祂藉着變化我們的心而賜給我們新心—林後三 16，18。

二 柔軟的心乃是被變化的心，就是新心；我們信徒需要一再的悔改；每次我們悔改，我們的心就更被變化並更新；在啓示錄二至三章，主一再的呼召眾召會要悔改—二 5，16，21～22，三 3，19。

## 週 二

### 叁 一個人作為領頭者，必須有寬宏的心：

一 領頭者必須有寬大的心—詩一一九 32：

1 我們必須是真正新約的執事，有寬宏的心，帶着供應的生命（就是多結果子的生命）之親密的關切—林後七 2～3：

a 使徒有寬宏的心，能容納所有的信徒，不論他們的光景如何；使徒也有張開的口，率直的向所有的信徒指出他們誤入歧途的真實光景—六 11。

b 要將誤入歧途、被岔開的信徒帶回與神和好，需要這樣的敞開與寬宏。

2 所羅門王會治理神的百姓，因他有智慧和寬廣的心；這二者乃是一件事的兩面：

a 雖然他只求智慧和知識，好在神的百姓中出入，（王上三 5～9，代下一 10，）神卻給他『寬廣的心，如同海邊的沙那樣不可測量』。（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『用沙為界限，使海不得越過』；（耶五 22）；這表明所羅門的心比海還大。

二 今天很多地方召會中的難處，都是因為長老們的心不寬大；驕傲是愚昧的一種表現，由於心窄小：

1 驕傲是我們天生墮落性情的屬性。

### 週 三

2 主甚至對保羅也提防他過於高擡自己，所以讓從撒但來的一根刺，加在他的肉體上一林後十二 7。

3 因此，使徒保羅教導說，初信的不可作召會的監督，恐怕他為高傲所蒙蔽，就落在為魔鬼所豫備的審判裏—提前三 6。

4 一直要記住，謙卑要救你免去各種的毀壞，而邀來神的恩典—雅四 6。

5 驕傲使你成為一個絕頂愚昧的人。

6 在主工作中的爭競，不僅是雄心的表記，也是驕傲的表記。

7 只顧自己的威望，而忽畧別人的尊嚴，乃是狡猾驕傲的表記。

8 題到自己的才能、成功、完全和美德，乃是驕傲的一種輕率形態。

9 看自己過於所當看的，是驕傲的另一種形態，抹煞身體生活中正確並生機的等次—羅十二 3。

10 基督在祂的人性裏降卑自己，來洗門徒的腳，這給我們一個好模型，如何降卑自己，而逃避驕傲—約十三 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 爭論誰為大，乃是驕傲的醜陋形態—可九 34。
- 12 想要為大，不想作僕役；想要為首，不想作奴僕，也都是驕傲的表記—太二十 26 ~ 27。
- 13 作主宰轄管在你牧養下之召會的眾肢體，乃是你驕傲的一個很強的表記—彼前五 3。
- 14 使徒保羅給我們看見一個好的模型—提前一 16：
- a 他傳基督為主，也傳自己為主的緣故，作信徒的奴僕—林後四 5。
- b 他見證說，無論誰軟弱，他也軟弱；並且向軟弱的人，他就成為軟弱的，為要得着軟弱的人—十一 29，林前九 22。
- 15 用溫柔（謙卑的溫和表現）挽回一個偶然為某種過犯所勝的弟兄，就保護我們不受同樣的試誘—加六 1。
- 16 自誇、自高、自榮、貪圖虛榮，都是驕傲的醜陋、卑下的表現—五 26。
- 三 各地領頭人要把心放大，就要到外地去走一走；若是環境許可，能到海外去走一走，那是更好；我們越有分於主的行動，就看見得越多—結一 15 ~ 21。
- 四 人得罪了你，你能饒恕他，這是心寬大的問題；若是你和弟兄們有爭執，十之八九都是因為你的心窄小—太六 14 ~ 15。

#### 週 四

肆 主耶穌在施浸者約翰之後教導說，我們需要在靈裏從那靈而生—約三 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 我們的靈再生一次，是當神作為那靈進入其中，以神聖的生命重生我們時；重生就是人在天然的生命之外，得着神永遠的生命，作為新人的新源頭和新元素。
- 二 我們需要悔改，好使我們得着新心；我們也需要信入主耶穌，好使我們的靈重生成為新靈。
- 三 我們需要愛的心和大能的靈—可十二30，提後一7。
- 四 領頭人必須是屬靈的人，有操練過的靈；他必須是由他的靈所管理、支配、引導、帶領並控制的；剛強的靈乃是對神子民中的領導者首要的要求—提前四7，林前二15，十四32，約四24，林後二13，羅一9，八16，林前六17。
- 五 我們能藉着在靈的新樣裏服事（羅七6，一9）並操練信心的靈，（林後四13，）維持靈的新鮮；信心不是在我們的心思裏，乃是在我們那與聖靈調和的靈裏；（羅八16，林前六17；）懷疑纔是在我們的心思裏。

## 週 五

伍 我們必須清心，（太五8，）並且靈裏貧窮（3）：

- 一 我們需要清心，使我們看見神；我們也需要靈裏倒空，使我們能接受諸天的國。
- 二 清心是只有一個目標和標的；只有神該是我們的目標；甚至我們在召會生活的事奉和盡功用上，除了神自己之外，也不該想要得着甚麼。
- 三 我們來到聚會中，若覺得裏面是富足的，沒有缺乏，這就向神關了門；（啓三16～17，

- 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; ) 我們要禱告說, 『哦主, 感謝你, 一直與我同在, 但我仍然缺少你。我要靈裏倒空, 好使你在我裏面得着更多的空間。哦主, 我向你敞開, 求你在我的靈裏得着更多的立場。』

陸 我們需要被加強到我們得重生的靈裏, 使基督安家在我們心裏—弗三 16 ~ 17:

- 一 當一個得救的人被加強到他的靈裏, 並且心裏被基督據有, 他的深處就會有一種對召會生活的渴望, 他對於何為正確的召會生活也會有內在的認知。
- 二 認識召會, 不是外在的, 完全是內裏的; 錫安大道在我們心中, 意思是我們需要在裏面接受召會的路, 而不僅是外面的接受—詩八四 5。

## 週 六

- 三 當我們藉着那靈, 被加強到我們的靈裏, 並讓基督安家在我們心裏, 神就能極其充盈的成就一切, 超過我們為召會生活所求所想的; 倘若所有的聖徒天天都為此禱告, 榮耀的召會生活就會擴展並普及全美國和全世界—弗三 20 ~ 21。

柒 我們需要在我們的靈裏, 好看見啓示錄的異象:

- 一 這卷書是由四個主要的異象構成: 眾召會, (一~三,) 世界的定命, (四~十六,) 大巴比倫, (十七~二十,) 以及新耶路撒冷; (二一~二二;) 約翰是在靈裏看見這四個異象; (一 10, 四 2, 十七 3, 二一 10;) 我們也需要在靈裏, 好看見這卷書中的異象。
- 二 倘若我們禱告三十天, 求主加強我們到我們的

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

靈裏，並佔有我們的心，我們對於整個宇宙的局勢，包括召會、世界、大巴比倫和新耶路撒冷，就會有確定的把握。

捌 主的恢復有賴於我們得更新、得潔淨的心，以及我們得更新、被加強的靈；當我們的心完全被基督據有，我們的靈徹底被那靈浸透，神就會有路，這恢復就會得勝的普及出去。

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.





結三六 26 ~ 27『我也要賜給你們新心，將新靈放在你們裏面；又從你們的肉體中除掉石心，賜給你們肉心。我必將我的靈放在你們裏面，使你們遵行我的律例，謹守遵行我的典章。』

〔以西結三十六章二十六至二十七節〕是神給以色列人，就是給蒙祂呼召之人的應許。他們受了打岔，但神呼召他們回來，並應許要賜給他們新心和新靈。他們是神所創造的人，已經有了心和靈，但因著他們受了打岔，他們的心和靈變得老舊。然而，神不放棄他們，反倒進來應許要賜給他們新心和新靈，使他們有一個新的開始。我們今日也需要這個新的開始（李常受文集一九七五至一九七六年第二冊，四四三頁）。

我們的心是愛的器官，我們的靈是接受的器官。當我們在墮落退後的情形裏，我們的心向主是剛硬的，我們的靈是死的（弗二 1，四 18）。當主拯救或復興我們時，祂更新我們的心，使我們的石心變為肉心，就是柔順並愛祂的心（參林後三 3）。不僅如此，祂用祂神聖的生命點活並更新我們的靈（西二 13）。結果我們就用我們更新的心愛主、渴望祂，並且藉著運用我們更新的靈，就能接觸祂、接受祂並盛裝祂（聖經恢復本，結三六 26 註 1）。

## 信息選讀

新約的開頭說到我們的心和我們的靈。在新約裏施浸者約翰首先傳福音，宣告說，『你們要悔改，因為諸天的國已經臨近了。』（太三 2）。按照原文，悔改就是心思改變，或想法轉變。心思是心的主要部分。因此，悔改是與心有關的一件事。我們的經歷證實這點。在新約裏的福音傳揚，是開始於心。

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.

一個徹底悔改的心，會成爲一個新心。神雖應許要賜我們新心，卻不是像外科醫生進行器官移植手術那樣，取出我們的舊心，放進一顆新心。因著祂是生命的神，滿有大能，所以祂是藉著變化我們的心而賜給我們新心。我們悔改時，奇妙的事就在我們心裏發生。我們說，『哦，神阿，我真是罪惡不堪。我很虧欠。我在你面前悔改。求你赦免我。』或許我們覺得這是我們所作的。一面，這是我們所作的，但另一面，當我們悔改時，奇妙的神就進到我們裏面，變化我們的心。我們可能絲毫沒有意識到神正在作這奇妙的工，但就在我們向祂悔改後不久，我們就發現自己的心改變了。先前，我們的心是剛硬的，但悔改之後，我們發現心變得柔順了。

我青少年的時候…，沒有人能改變我或使我屈服；但有一天我悔改了。我聽完一篇福音信息之後，走在街上，向著天說，『神，我從前不要你，真是犯了大錯。現在我要你。我愛你，我爲著過去悔改。』我回到家，就發現我的心改變了，因爲心柔順了。我的母親也注意到這個改變，很希奇看到我改變。我們的心變柔順是一個徵兆，說明我們真的悔改了。柔順的心乃是被變化的心，就是新心。

不是只有未信主的人需要悔改；我們信徒也需要一再悔改。我們也許需要爲著不愛主而悔改。每次我們悔改，我們的心就更被變化和更新。悔改就像洗手—洗一次是不夠的。我們要時時悔改。在啓示錄二至三章，主再三呼召眾召會要悔改（二 5、16、21～22，三 3、19）。我們必須悔改，因爲悔改是醫治我們的心最好的藥，也是規範我們的心最好的路。悔改更新我們的心（李常受文集一九七五至一九七六年第二冊，四四四至四四五頁）。

參讀：李常受文集一九七五至一九七六年第二冊，四四一至四四五頁；李常受文集一九七〇年第一冊，在生命裏長大的路，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

### 晨興餽養

林後六 11 ~ 13『哥林多人哪，我們的口向你們是張開的，我們的心是寬宏的；在我們裏面，你們並不受限制，你們乃是限制在自己的心腸裏。但你們也要寬宏，作同樣的報答，我像對孩子說的。』

詩一一九 32『你既開廣我的心，我就奔跑你誠命的道路。』

〔全然成熟、適應一切的〕使徒有寬宏的心，能容納所有的信徒，不論他們的光景如何；使徒也有張開的口，率直的向所有的信徒指出他們誤入歧途的真實光景。要將誤入歧途、被岔開的信徒帶回與神和好，需要這樣的敞開與寬宏（聖經恢復本，林後六 11 註 1）。

### 信息選讀

長老的心第一必備的條件就是寬大。在聖經裏頭，有一位很好的治理者，那就是所羅門王。他是全聖經裏面，作治理的人一個標準的代表人物，標準的典型人物。讀經的人都承認：若是要找一個經歷十字架的典型人物，那是要找大衛；若是要找一個能彀治理神百姓的標準人物，那就非找所羅門王不可。…所羅門王所以會治理，乃是在於兩件事，就是廣大的心和智慧聰明。實在說來，這兩件事就是一件事的兩面。

你記得，所羅門很年輕就登了王位，他一登王位就到神面前去獻祭。夜裏神向他顯現的時候，他向神要求說，『神阿，如今你使僕人接續我父親大衛作王；但我是幼童，不知道怎樣出入。…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

賜僕人聰明的心〔直譯，能聽的心〕，可以審斷你的民，能辨別善惡。』〔王上三7、9〕…所羅門深深的感覺到，一個年輕的人要治理神成千成萬的百姓，需要神給他智慧。所以他就在神面前求。但很希奇，…神…不光給他智慧，還給他一顆廣大的心，王上四章二十九節說，『神賜給所羅門智慧、極大的聰明和寬廣的心，如同海邊的沙那樣不可測量。』這個『不可測量』是中文加上去的。原文的意思是說，那個廣大的心如同海沙一樣。中國人是說心大如同海涵，如同海能殼包涵。但是這裏的心如同海沙。海沙是包括海的。聖經說，神用沙為界限，使海不得越過〔耶五22〕。所以所羅門的心比海還大。

當神給所羅門智慧的時候，神就給他這樣一顆廣大的心。弟兄們要知道，一切有智慧的人，他們的心都是大的。所有心窄的人，都是最愚昧的人。你若是要作一個愚昧的人，讓我教你一個方法，你只要把心弄小了。同樣的原則，只要你把心放大了，你就是最智慧的人。廣大的心和智慧聰明是沒有法子分開的。所以我說，這兩件事實在就是一件事的兩面。

驕傲是愚昧的一種表現。但驕傲是從那裏來的？是從窄小來的。人小，心小，就容易驕傲。一個心大的人，最不容易驕傲。…驕傲就是人小的一種表現。比方說，有一天你講了一篇道，講得相當好，你就驕傲起來，這個驕傲就證明你小。你若是大的話，不要說講一篇好的道，就是講萬篇好的道都不覺得甚麼。所有的愚昧都是證明人的心腸狹窄，所有的驕傲都是證明人太小（長老治會，三七至三九頁）。

參讀：長老治會，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

### 晨興餽養

太六 14 ~ 15『因為你們若赦免人的過犯，你們的天父也必赦免你們；你們若不赦免人的過犯，你們的父也必不赦免你們的過犯。』

一個治理神百姓的人，最需要智慧，但智慧的祕訣乃是在於心地寬大。…你不知道這一點對於作長老的人影響有多大。你許多的判斷不穀準確，就是因為你的心腸狹窄。從表面來說，是因為你沒有智慧，實在說來，就是因為你的心腸狹窄。許多的事處理不當，也許你說，這是因為你這個人糊塗。但實在說來，糊塗就是因為你的心腸狹窄。你只要把心腸放大了，馬上就是一個有智慧的人。

所以弟兄們，要在一切的事上，學習操練把你的心腸放大。…無論是研究真理，追求屬靈，和弟兄姊妹來往，判斷人，處理事情，都得學習大。一摸著召會的事，一摸著屬靈的事，你的心總要學習放大。一直要大，大能解決許多的問題（長老治會，三九頁）。

### 信息選讀

比方今天在召會中有一件事，甚麼人都知道了，就是不給你知道，你的心會不會怪？如果你的心地寬大，你就不會怪，否則你一定會怪。或者今天有一個弟兄得罪了你，你肯不肯讓他過去？那也要看你的心是大的，還是小的。小了就不能讓他過去，大了就可以讓他過去，這是定規的。你能把召會中一切的事，都帶到這個原則裏來。

### Morning Nourishment

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.

弟兄們，今天很多地方召會中的難處，也都是因為長老們的心不彀大。所以我絕對贊成，各地的長老們能到外地去走一走；…若是環境許可，能到海外去走一走，那是更好。人一出來走一走，心就大了。驕傲是不該，誇大是不該，想要大也是不該，但是總要學習把心放大。不是說，一個人鬆鬆的就是心大。人還是滿緊的，但心卻是大的。

當然，這個功課不是天然的生命能學得來的。…要放大自己的心，必須主莫大的恩典。請記得，能饒恕別人，這是心大的問題；能祝福咒詛你的，也是心大的問題。你的心該大到一個地步，人得罪了你，一向你承認，你就能饒恕他。人雖然逼迫你，苦害你，你還能愛他。有人頂撞你，你還過得去，這是心大的問題。

這一個心大所給你的智慧，是無法估量的。在一切的事上，我們為人行事，緊是該的，張狂是不該的，但是首要的是心該寬大。甚麼時候你的心不放大，你要豫備好，將來一定要錯，定規要喫後悔的果子。比方今天一個弟兄向你有要求，你的心不彀大，不肯答應他，你將來一定要懊悔。或者今天一個弟兄求你赦免他，你也因著心不彀大，不肯赦免，將來也定規要懊悔。所以弟兄們，你的心一定要大。我們原來都是小的人，一定要學習把心放大。若是你和弟兄們有爭執，十之八九都是因為你的心小。這些年間，我們碰到心大的人並不多（長老治會，四〇至四二頁）。

參讀：哥林多後書生命讀經，第四十四篇；如何作同工與長老，並如何履行同工與長老的義務，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

## 第四週●週四

### 晨興餽養

約三 5～6『耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。從肉體生的，就是肉體；從那靈生的，就是靈。』

林後四 13『並且照經上所記：「我信，所以我說話；」我們既有這同樣信心的靈，也就信，所以也就說話。』

在施浸者約翰開始傳福音、呼召人心裏悔改之後，主耶穌接著教導我們需要在靈裏從那靈而生（約三 6）。心裏悔改只是第一步。我們心裏悔改之後，接下來需要靈裏重生。一個正確、平衡的人，有良好的心和正確的靈。良好的心是悔改、得更新、被軟化的心；正確的靈是得重生的靈。…我們悔改的時候，神就進來摸著我們的心；當我們相信主，神就進入我們靈裏，用祂的生命生了我們（李常受文集一九七五至一九七六年第二冊，四四五頁）。

重生就是人在天然的生命之外，得著神永遠的生命，作為新人的新源頭和新元素（聖經恢復本，約三 6 註 2）。

### 信息選讀

正確的心和正確的靈乃是新心和新靈。我們需要悔改，好使我們得著新心；我們也需要信入主耶穌，好使我們的靈得重生成為新靈。神不是取走我們的舊心，代之以新心，乃是將我們的舊心變化成為新心。同樣的原則，祂也不是要取走我們舊的靈，代之以新的靈。反之，當我們信入主，神這靈就進入我們靈裏，將祂的生命元素帶進我們的靈裏，而生了我們的靈。

## << WEEK 4 – DAY 4 >>

### 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

這樣，我們的舊靈就成了新靈。作為信徒，我們有新心和新靈；這使我們成為正確的人。

馬可十二章三十節說，『你要全心…愛主你的神。』我們的心必須是愛的心—不愛世界而愛神。提後一章七節說，『神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』我們的靈該有能力、有愛、並清明自守（李常受文集一九七五至一九七六年第二冊，四四六、四四八頁）。

為著眾召會中的領導，我們需要剛強的靈。許多人以為領頭人需要知識、才能和其他的屬性。這些在神子民當中沒有多少意義。在神行動的領導上，我們的所是必須被消滅，但最終的要求是要有剛強的靈。…一個人在他的靈裏完全被建造起來，當他為神說話時，就某一面說並不需要接受聖靈的能力或默示，因他從靈所發表的，都是出於神的。…神子民當中領導的標準，就是這樣一個建造起來之人的靈。…保羅總結他給提摩太的第二卷書信說，『願主與你的靈同在。』（四 22）…惟有主的同在足以領導，並且祂的同在是在我們的靈裏。聰明、恩慈和謹慎，還不能使我們有資格作長老。惟有運用我們的靈，使我們有資格作長老。…為著眾召會中的領導，我們需要專注於將我們的靈建造起來。我們沒有藉口不運用我們的靈。我們也許沒有聖靈的默示，但林前十四章三十二節說，『申言者的靈，是服從申言者的。』所以，我們不需要等候默示。…說別人更有資格、更老練，所以我們不該說話，這是因為我們的靈軟弱而找藉口。我們的靈若剛強，我們就會在每個聚會中運用靈盡功用（李常受文集一九七五至一九七六年第一冊，五四八、五五〇至五五一頁）。

信心不是我們的心思裏，乃是在我們那與聖靈調和的靈裏。懷疑才是在我們的心思裏。…使徒是藉著調和的靈，在復活裏過釘十字架的生活，以完成他們的職事（聖經恢復本，林後四 13 註 2）。

參讀：李常受文集一九七五至一九七六年第一冊，五四八至五五七頁。

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



## 第四週●週五

### 晨興餽養

太五8『清心的人有福了，因為他們必看見神。』

3『靈裏貧窮的人有福了，因為諸天的國是他們的。』

弗三 16～17『願祂…藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

當主在山上教訓祂的門徒時，祂說，『清心的人有福了，因為他們必看見神。』（太五8）又說，『靈裏貧窮的人有福了，因為諸天的國是他們的。』（3）靈裏貧窮的意思，不是要有一個貧窮的靈，而是靈不被神以外的事物佔滿。我們需要清心以看見神，也需要倒空的靈以接受諸天的國。我們必須靈裏倒空，使我們的靈有更多空間讓神進來（李常受文集一九七五至一九七六年第二冊，四四六至四四七頁）。

### 信息選讀

作為信徒，我們的心已經得了更新，靈裏已經得了重生，但我們仍需要清心並靈裏貧窮。清心是目的專一，只有一個目標和標的。我們的目標該只有神自己。倘若我們對準神以外的任何事物，我們的心就不清，反而很複雜。我們的心要單純，除神以外別無所求。甚至我們在召會生活裏服事和盡功用時，也不該有一種意圖，要得著任何在神自己以外的事物。我們若單純只在意神，我們在所作的一切事上就都是清心的。為著我們的基督徒行事為人，我們要清心，沒有任何在神以外的目標。

我們也必須靈裏貧窮。如果我們來聚會，覺得自己裏面富足，而不覺得有需要，就會向神關門。要靈裏

## << WEEK 4 — DAY 5 >>

### Morning Nourishment

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

貧窮，我們就要禱告：『哦主，感謝你，一直與我同在，但我仍然缺少你；我要靈裏倒空，好使你在我裏面得著更多的空間；哦主，我向你敞開，求你在我的靈裏得著更多的立場。』最近，在我釋放一篇信息以後，有個年輕人來用許多問題質問我。我感覺到回答他的問題對他而言毫無意義，因為他沒有謙卑，反倒靈裏自滿。我們心裏悔改並靈裏重生之後，仍需要清心並靈裏貧窮。

〔在以弗所三章十六至十七節，〕我們裏面的人就是我們得重生的靈，神已將祂自己安置在這靈裏。我們必須被加強到這靈裏，我們的心也必須被基督佔有。…我們要核對自己：是否有被加強到我們的靈裏？是否讓主接管我們的心？我們必須讓神藉著那靈，用大能使我们得以加強到我們的靈裏；我們的心也必須被主據有，使祂能安家在我们心裏。

倘若我們藉著那靈，得以加強到我们裏面的人裏，並為基督所據有，使祂安家在我们心裏，我們就自然進入正確的召會生活。…只要信徒得到幫助，心和靈正確，他們就會開始尋求召會，他們也就很容易辨別何為正確的召會生活。當一個得救的人被加強到他的靈裏，並且心裏被基督據有，他的深處就會有一種對召會生活的渴望，他對於何為正確的召會生活也會有內在的認知。認識召會，不是外在的，完全是內裏的（李常受文集一九七五至一九七六年第二冊，四四七至四四九頁）。

〔在詩篇八十四篇五節，〕錫安大道表徵我們想要進入作為神殿的召會。…一面，我們已進入神裏面；另一面，我們還在進入神的大道上。大道在我们心中，意思是我們需要在裏面接受召會的路，而不僅是外面的接受（聖經恢復本，詩八四5註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『然而神能照著運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

以弗所三章十六至十七節說到被加強到裏面的人裏，並且基督安家在我们心裏。…根據下文〔二十至二十一節〕，被加強到我們的靈裏和基督安家在我们心裏，都是為著召會。當我們藉著那靈，被加強到我們的靈裏，並讓基督安家在我们心裏，神就能極其充盈的成就一切，超過我們為召會生活所求所想的。

以弗所書是一卷論到召會的書。因此，被加強到裏面的人裏，以及基督安家在我们心裏，都是為著召會。我們讚美主，祂的恢復已經來到美國，而我們也被帶進這恢復裏。然而，我們需要藉著被加強到我們的靈裏，並讓基督完全據有我們的心，而讓神在我們中間有路。倘若所有的聖徒天天都為此禱告，…榮耀的召會生活就會擴展並普及全美國〔和全世界〕（李常受文集一九七五至一九七六年第二冊，四五〇至四五頁）。

### 信息選讀

主的恢復不是一種尋常的基督教工作；它完全在於我們的心和靈。電很有能力，但要讓電發揮功效，必須有電線來傳輸。同樣的，神是大能的，祂能極其充盈的成就一切，超過我們所求所想的，但祂需要我們被基督據有、得更新的心，和我們得更新、蒙重生、被加強的靈，祂才有路。

聖經最後一卷書—啟示錄，是由四個主要的異象構成：眾召會（一～三），世界的定命（四～十六），大巴比

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.

倫（十七～二十），以及新耶路撒冷（二一～二二）。使徒約翰看見每一個異象時，都是在靈裏。約翰在一章十至十二節說，『當主日我在靈裏，聽見在我後面有大聲音如吹號說，你所看見的，當寫在書上，寄給那七個召會。…我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺。』在靈裏乃是看見眾召會的路。

當約翰看見第二個主要異象，就是關於世界的定命時，他也是在靈裏，看見神的寶座在天上（四2）。地上所發生的一切，都在諸天之上神聖寶座的主宰之下。看見這點，對於正在受苦的使徒乃是極大的鼓勵和安慰。…接下來，約翰在靈裏被帶到曠野，看見第三個主要異象—巴比倫，就是背道的召會（十七3）。他看得很清楚。至終，他在靈裏被帶到一座高大的山，看見新耶路撒冷，就是第四個並最終的主要異象（二一10）。

如果我們三十天之久，天天這樣禱告：『主，加強我到我的靈裏，安家在我的心裏』，我們內裏的眼睛會被開啓。我們會清楚看見宇宙中正在進行這四件主要的事：眾召會、世界、大巴比倫和新耶路撒冷。世界要被神審判，大巴比倫要傾倒，但眾召會要成為新耶路撒冷，存到永遠。…倘若我們禱告三十天，求主加強我們到我們的靈裏，並佔有我們的心，我們就會看見神的經綸。我們會有清楚的眼光，並且對於整個宇宙的局勢，包括召會、世界、大巴比倫和新耶路撒冷，有確定的把握。

主的恢復有賴於我們得更新、得潔淨的心，以及我們得更新、被加強的靈。當我們的心完全被基督據有，我們的靈徹底被那靈浸透，神就會有路，這恢復就會得勝的普及出去（李常受文集一九七五至一九七六年第二冊，四五—、四五三至四五四頁）。

參讀：倪柝聲文集第三輯第十二冊，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

# 第四週詩歌

補446

## 進入我心

(英1134)

F 大調

6/4

1 | 3 · 3 3 3 2 1 | 1 — 7 — 2 | 4 · 4 4 4 3 2 |  
 一 用 你 大 能 將 我 加 強, 主, 使 我 進 入 全 人 深  
 處, 使 我 靈 剛 強, 我 心 順 服, 讓  
 你 能 安 家 無 阻。 (副) 進 入 我 心!  
 進 入 我 心! 來 安 家 我 心, 主 耶 穌! 滿  
 帶 豐 富, 恩 主, 請 進! 來 安 家 我 心, 主 耶 穌!

- 二 在我心房開展,主耶穌, 你的安家是我所慕;  
從我靈中向外開展,主, 佔有我全心各部。
- 三 來安家我心中,主耶穌, 使我全心成你住處;  
願你充滿,顯明你豐足, 來安家我心,恩主。
- 四 你必運行,充盈成就,主, 超我所想、所能求訴;  
我今敞開,切求主進入, 現在就進來居住。

# 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.  
**Chorus**  
 (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

### 認識愛主的意義， 在朽壞之中愛主耶穌基督， 並在愛和光中行事為人

讀經：可十二 30，林前二 9，提後四 8，弗六 24，五 1～14

#### 綱 要

#### 週 一

壹 我們需要認識愛主的意義—可十二 30，林前二 9：

- 一 愛主就是讓祂活在我們裏面並替我們活，並領悟祂渴望有一個住處使祂能得着彰顯—弗三 16～17。
- 二 我們信入主，乃是為了接受祂；我們愛祂，乃是為着享受祂—多三 15。
- 三 愛主乃是要停下我們的作為，讓主全然佔有我們這人—弗三 16～19，加四 19。
- 四 表達我們對主的愛最好的方式乃是說，『主耶穌，我向你敞開，完全佔有我。主，我愛你，我將自己交給你，我向你敞開。多而又多的擁有我，直至你達到我這人的每一部分，並且安家在我裏面。』

#### 週 二

- 五 按照哥林多前書，我們要愛主，就需要接受祂作我們的分，給我們享受，（一 2，9，五 7～8，十 3～4，）讓祂在我們裏面長大，（三 6，），並領悟我們與祂是一靈。（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 我們愛主，是藉着完全讓主佔有，並愛祂的顯現—提後四 8:

1 成爲愛神的人，乃是被神完全佔有、擁有並接管—弗三 16 ~ 19，加四 19。

2 我們若這樣愛主，就會愛祂的顯現—提後四 8:

a 按照保羅的話，有冠冕爲那些愛主顯現的人存留—8 節。

b 如果我們不愛主，祂的來臨將是審判的事；（林前十六 22；）但如果我們愛祂和祂的顯現，我們就會得着獎賞。

貳 『願恩典與一切在朽壞之中，愛我們主耶穌基督的人同在』—弗六 24:

一 按照保羅著作中的用法，『不朽壞』這辭主要是指神和屬神的事物；任何天然的事物都是會朽壞的，但神、神聖的生命、以及所有在復活中的事物乃是不朽壞的—提前一 17，提後一 10，林前十五 42，52 ~ 54。

二 在朽壞之中愛我們的主耶穌基督，意思就是在新造裏，並照着以弗所書所啓示一切不朽壞的事項愛祂：

1 我們需要在祂作爲三一神的具體化身，（西二 9，）作爲身體的成分，（林前十二 12，）作爲實際、恩典、平安、愛和光，（約一 17，八 12，十四 6，27；約壹四 8，）並作爲一個新人的構成成分裏（弗二 15，西三 10 ~ 11）來愛主耶穌。

2 所有這些事物都與以弗所書中所啓示並教導的有關，包括三一神、基督和祂的身體—召會。

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 以弗所書說到三一神的分賜以產生召會，（一 3 ~ 23，三 16 ~ 21，）基督為着召會的所是並所作，（一 7，二 13 ~ 18，五 25 ~ 27，29，）以及召會是基督的身體、是基督的新婦、並且在諸天界裏與基督成爲一。（一 22 ~ 23，五 23，25 ~ 27，二 6。）

4 所有這些都是不朽壞的，我們需要在這些不朽壞的事物中愛主：

### 週 三

a 如果我們在這一切事上愛主，我們向着祂的愛就是不朽壞的一六 24。

b 這樣的愛不是天然的愛，乃是在復活裏的愛；這愛就是神自己在祂神聖的素質裏—約壹四 16。

三 在主的恢復裏，我們需要在以弗所書所啓示一切神聖、屬靈、屬天、不朽壞的事物中，來愛我們的主耶穌基督；這些事物乃是關於三一神、神聖的生命、基督之於我們的所是、祂的所作、以及召會—一 3 ~ 23，二 5 ~ 6，13 ~ 18，三 16 ~ 21，四 4 ~ 6，五 23，25 ~ 27。

叁 我們這些神的兒女越在不朽壞之中愛主，就越在愛和光中行事爲人—1 ~ 14 節：

一 我們這些神的兒女乃是神人，由神而生，有神的生命和性情，屬於神的種類—1 節，約壹三 1，約一 12 ~ 13：

1 神是我們真實、真正的父，我們是祂真實、真正的兒女—約壹三 1，弗五 1。

2 宇宙中最大的奇蹟，乃是人類竟能從神而生，罪人竟能成爲神的兒女—約壹三 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，約一 12 ~ 13：

- a 我們既是由神聖的生命所生，有神聖的生命，我們這些神的兒女就是神聖的人—約壹五 11 ~ 13，三 1，10。
- b 我們這些由神所生的人，不僅有神聖的生命，也有神聖的性情—彼後一 4。

## 週 四

二 我們這些神的兒女應當在愛和光中行事為人—弗五 2，8：

- 1 愛是神內在的本質，光是神外顯的元素—約壹四 8，16，一 5。
- 2 我們這些神兒女的日常行事為人，該由神愛的本質和神照耀的元素二者所構成；這該是我們行事為人內在的源頭—弗五 2，8。
- 3 『要在愛裏行事為人，正如基督愛我們，為我們捨了自己，作供物和祭物獻與神，成為馨香之氣』—2 節：
  - a 以弗所書的目標，乃是要帶我們進入神的愛，就是祂內在的本質裏，使我們在甜美的神聖之愛裏享受祂的同在，而像基督一樣的愛別人—25 節：
    - (一) 在愛的情形與氣氛中，我們被神浸透，在祂面前成為聖別、沒有瑕疵—一 4。
    - (二) 我們在其中為着長大而生根、並為着建造而立基的愛，乃是我們實際認識並經歷之神聖的愛—三 17。

## 週 五

- (三) 基督的愛就是基督自己，是不可度量並且超越知識的，但我們能藉着經歷認識這愛—19 節。

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) 基督的身體在愛裏把自己建造起來；爲着建造基督的身體，凡我們的所是或所作，愛乃是極超越的路—四 16，林前十二 31。

b 我們已經重生，成爲神的種類，我們這些神的兒女應當是愛，因爲神就是愛；我們既在生命和性情上成爲神，也就應當成爲愛—約壹四 8，16。

4 『你們從前是黑暗，但如今在主裏面乃是光，行事爲人就要像光的兒女』—弗五 8：

a 神是光，所以我們這些神的兒女，也是光的兒女—約壹一 5，弗五 8，約十二 36。

b 我們不僅是光的兒女，並且就是光的本身；我們是光，因爲我們在主裏與神是一—太五 14，約壹一 5。

## 週 六

c 當我們在光中時，我們就在對錯的範圍之外—7 節。

d 如果我們行事爲人像光的兒女，我們就會結出以弗所五章九節所描述的果子：

(一) 光的果子，性質上必須是善的，手續上必須是義的，彰顯上必須是真實的，使神得以彰顯，成爲我們日常行事爲人的實際。

(二) 在善、義和真實中之光的果子，與三一神有關：

(1) 父神就是善，乃是光之果子的性質；因此，在九節的善，指着父神—太十九 17。

(2) 義，指着子神，因爲基督照着神義的手續，成就神的定旨—羅五 17 ~ 18，21。

(3) 真實，就是光之果子的彰顯，指着靈神，因爲祂

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,

是實際的靈—約十四 17，十六 13。

(4) 我們行事爲人像光的兒女，證據乃是看有沒有結出這種果子。

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.

## 晨興餽養

可十二 30『你要全心、全魂、全心思並全力，愛主你的神。』

林前二 9『只是如經上所記：「神為愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。」』

我們需要看見，愛主就是讓祂活在我們裏面並替我們活。祂渴望有一個住處和器皿，使祂能得著彰顯。我們若真誠的愛主，就要說，『主耶穌，我停下我一切的作為，並給你有自由的路，好活在我裏面並替我活。』（李常受文集一九七三至一九七四年第二冊，六一三頁）

## 信息選讀

約翰福音啓示神成了人，為要將祂自己陳明給人（一 1、14）。祂作為人，要求我們作兩件事—首先，藉著信入祂，把祂接受到我們裏面；其次，愛祂（十二，十四 21、23，二一 15～17）。我們信入主，乃是為了接受祂；我們愛祂，乃是為著享受祂。接受和享受不同。我們在採購食材時接受食物，但我們必須烹煮並喫食物，以享受食物。每個信徒都接受了主。雖然我們已經接受了祂，我們仍需要愛祂。我們應當每天早晚告訴主，我們愛祂。每天早晨禱告說，『主，我仍然愛你。我今天比昨天更愛你』；這樣禱告很好。一整天，我們也許沒有負擔為任何特別的事禱告，然而我們該常禱告說，『主耶穌，我愛你。我仍然愛你。我比從前更愛你。你真是可愛。』沒有別的禱告比對主說我們愛祂，更能挑旺我們。一天過去了，我們上牀時應當說，『主耶穌，現在這一天結束了，我告訴

## 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，我仍然愛你。我愛你。我愛你勝過一切。』我們越告訴主我們愛祂，祂就越向我們顯明祂是何等可愛，直到我們領悟祂是全然可愛的。

信入主並愛祂，乃是我們有分於祂豐富的兩項基本要求。我們必須首先接受祂到我們裏面，然後繼續不斷的愛祂。

愛主不是作好事，甚至也不是作屬靈的事。反之，愛主乃是要停下我們的作為，讓主全然佔有我們這人。我們要禱告說，『不再是我活著，乃是基督在我裏面活著。主阿，活在我裏面，並替我活。爲了多年來我沒有給你機會在我裏面活並替我活，我悔改。如今我看見我需要愛你，將自己給你，並讓我在你裏面得著一切的地位和自由的通道，好在我裏面活並替我活。』

表達我們對主的愛最好的方式乃是說，『主耶穌，我向你敞開。完全佔有我。』主不需要我們爲祂作甚麼，主乃需要我們作祂的住處以彰顯祂。祂要我們向祂敞開，使祂能安家在我們心裏。爲了正確的表達我們對主的愛，我們必須停下任何基於好意的作為，就如作正確的配偶，或帶許多人得救。

我們需要停下自己的作為，以至現在活著的，不再是我。我們已經釘了十字架，釘了十字架的人不能作甚麼。我們不僅該不再作壞事，也該不再從自己作好事。如果我們自己作任何事，這意思是我們還沒有釘十字架。愛主的路是不嘗試作任何事，只簡單的說，『主阿，我愛你，我將自己交給你，我向你敞開。多而又多的擁有我，直到你達到我這人的每一部分，並且安家在我裏面。』（李常受文集一九七三至一九七四年第二冊，六〇二至六〇三、六一二、六〇九至六一〇頁）

參讀：李常受文集一九七三至一九七四年第二冊，六〇〇至六一三頁。

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

提後四 8『從此以後，有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

弗六 24『願恩典與一切在朽壞之中，愛我們主耶穌基督的人同在。』

哥林多前書啓示如何愛主。在這封書信中，使徒保羅並沒有告訴我們要作許多事，就如去國外佈道，或將一切獻給主。按照哥林多前書，我們要愛主，首先，需要接受祂作我們的分，給我們享受（一 2、9，五 7～8，十 3～4）。我們要說，『主阿，你是我的分，你是可喫可喝的，你是我的享受。』其次，愛主就是讓祂在我們裏面長大（三 6）。我們不僅需要享受祂，還需要讓祂不斷的在我們裏面擴增。第三，我們要愛主，就需要領悟我們與祂是一靈（六 17）。我們不需要為主作事，就如運用屬靈的恩賜或去國外佈道等，我們主要的乃是需要禱告說，『主阿，你是我的享受，你正在我裏面長大，並且你與我是一靈。在我日常生活的每一方面，我在靈裏享受與你是一。』這就是愛主（李常受文集一九七三至一九七四年第二冊，六一一頁）。

## 信息選讀

在提摩太後書裏保羅說，『末後的日子必有艱難的時期來到；因為那時人要成為愛自己者、愛錢財者…，寧願作愛宴樂者，不願作愛神者。』（三 1～2、4）成為愛錢財者，就是成為被錢財完全霸佔、擁有並接管的人，甚至作發財夢。同樣的，成為愛神的人，乃是被神完全佔有、擁有並接管。在美國，人們有許多享樂，如體育和其他娛樂活動。愛體育活動者被體育

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

活動完全佔有。愛主就是完全被祂佔有。即使在夢中，我們也該說，『主耶穌，我愛你。』

我們若這樣愛主，就會愛祂的顯現，就是祂的來臨。保羅說，『從此以後，有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』（四8）我們該禱告說，『主阿，雖然我給你自由的通道好活在我裏面，並替我活，但我仍然渴望你外在的顯現。主耶穌，願你快來！』按照保羅的話，有冠冕為那些愛主顯現的人存留。如果我們不愛主，祂的來臨將是審判的事（林前十六22）；但如果我們愛祂和祂的顯現，我們就會得著獎賞（李常受文集一九七三至一九七四年第二冊，六一二至六一三頁）。

以弗所六章二十四節說，『願恩典與一切在朽壞之中，愛我們主耶穌基督的人同在。』…任何天然的事物都是會朽壞的，但神、神聖的生命以及所有在復活中的事物乃是不朽壞的（提前一17，提後一10，林前十五42、52～54）。按照保羅著作中的用法，『不朽壞』這辭主要是指神和屬神的事物。我們需要在祂作為三一神的具體化身（西二9），作為身體的成分（林前十二12），作為實際、恩典、平安、愛和光（約一17，八12，十四6，約壹四8），並作為一個新人的構成成分裏（弗二15，西三10～11）來愛主耶穌。所有這些事物都與以弗所書中所啓示並教導的有關，包括三一神、基督和祂的身體—召會。以弗所書說到三一神的分賜以產生召會（一3～23，三16～21），基督為著召會的所是並所作（一7，二13～18，五25～27、29），以及召會是基督的身體、是基督的新婦，並且在諸天界裏與基督成為一（一22～23，五23、25～27，二6）。所有這些都是不朽壞的，我們需要在這些不朽壞的事物中愛主。

在以上所有的事物中愛主耶穌，就是在不朽壞之中愛祂（李常受文集一九九一至一九九二年第一冊—中文尚未出書）。

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



## 晨興餽養

約一 12『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成爲神的兒女。』

彼後一 4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉著這些應許，得有分於神的性情。』

在過去，成千上萬的信徒都愛過基督。有些人愛主耶穌是因著祂以恩慈待他們，因著祂照顧他們，因著祂所賜與他們的，或只因著祂首先愛了他們。然而，照著保羅的話，我們必須在以弗所書所揭示的一切項目上來愛主。以弗所書的每一章都揭示基督和祂的身體—召會—的事；如果我們在這一切事上愛主，我們向著祂的愛就是不朽壞的。這樣的愛不是天然的愛，乃是在復活裏的愛，這愛就是神自己在祂神聖的素質裏（約壹四 16）。我盼望在主的恢復裏，我們都不是在許多其他的事物中，乃是在以弗所書所啓示一切神聖、屬靈、屬天、不朽壞的事物中，來愛我們的主耶穌基督〔六 24〕；這些事物乃是關於三一神、神聖的生命、基督之於我們的所是、祂的所作以及召會（李常受文集一九九一至一九九二年第一冊—中文尚未出書）。

## 信息選讀

約翰三章六節說，『從肉體生的，就是肉體。』你和你的父母都是屬於同一種類，就是肉體的種類。六節又說，『從那靈生的，就是靈。』這兩個靈是屬於同一種類，也是出於同一源頭。我們是神生的，成爲許多的神人，就是神的許多兒女。

亞當在形像和樣式上是神的兒子，但他只有神的形像，而沒有神的生命和性情。我們卻不一樣。我們不僅

## Morning Nourishment

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，也是從神生的，所以神是我們真實、真正的父；我們是祂真實、真正的兒女。我們有權柄說，我們是神的兒女。我們有神的形像，也有祂的生命和性情。羅馬八章十六節說，那靈同我們的靈見證我們是神的兒女。…神的兒女乃是神人。當我們接受主耶穌，祂也進到我們靈裏時，我們就立即得著一個權柄。那個權柄就是神聖的生命，而這生命乃是帶著神聖的性情。我們有神的生命和性情，因為我們是從神生為祂的兒女。我們乃是神人（神人的生活，二八至二九頁）。

我們已經從父這生命的源頭而生，成為神的兒女。人類竟能從神而生，罪人竟能成為神的兒女，這的確是宇宙中最大的奇蹟！藉著這驚人的神聖出生，我們得著了神聖的生命，就是永遠的生命（新約總論第五冊，一一至一二頁）。

我們既是神的兒子，也是神人，我們就有神聖的生命（約三 15、36 上）。許多基督徒知道他們有永遠的生命，卻不知道永遠的生命是甚麼。不僅如此，他們也不知道神聖的生命是甚麼。他們不知道重生的人在他們自己屬人的生命之外，得著了另一個生命。我們都需要看見，在我們天然的生命之外，我們得著了另一個生命，就是神聖的生命。天然的生命使我們成為天然的人；神聖的生命使我們成為神聖的人。我們都能誇口說我們是神聖的人，因為我們是由神聖的生命所生的。因著我們由神聖的生命所生，並有神聖的生命，我們當然就是神聖的人。我們由神聖的生命所生，所以我們是神聖的。

神人乃是由神所生的人，不僅有神聖的生命，也有神聖的性情。感謝神，在聖經六十六卷書裏有一節，就是彼後一章四節，說我們有分於神的性情。我們該在我們的聖經裏把這一節畫起來，好叫每次我們打開聖經時，這一節都會顯明出來（神人，七、九頁）。

參讀：長老訓練第六冊，九二至九五頁。

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

### 晨興餽養

弗五2『也要在愛裏行事為人，正如基督愛我們，為我們捨了自己，作供物和祭物獻與神，成為馨香之氣。』

約壹四16『神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。』

按照以弗所四章，我們的生活需要恩典和實際（真理），使我們有資格有分於基督身體的建造。五章比四章更高更深。五章往前給我們看見，我們需要在愛和光中行事為人（2、8）。愛是恩典的源頭，光是真理的源頭。愛彰顯出來，就成了恩典；光照耀出來，就成了真理。基督從神而來，為要彰顯神，顯明神。當神在主耶穌身上得彰顯並被啓示時，祂的愛就成了恩典，祂的光就成了真理。我們接受主耶穌作我們的救主和生命，就被帶進與父的交通中，享受祂作愛和光（基督的身體，五〇至五一頁）。

### 信息選讀

子是愛的彰顯，對我們乃是恩典；這恩典把我們帶到恩典的源頭，就是那是愛的父那裏。約翰的福音書裏有恩典（約一14），但在約翰的第一封書信裏有愛（約壹四8、16）。基督來了，也把真理，實際帶給我們。我們有了真理，這真理就把我們帶到真理的源頭，就是那是光的父那裏。耶穌基督把我們帶到父那裏，父乃是愛，就是恩典的源頭，也是光，就是真理的源頭。在以弗所五章，我們是光的兒女，在愛和光中行事為人（基督的身體，五一頁）。

### Morning Nourishment

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)

愛是神內在的本質，光是神外顯的元素。神內在的愛是可感覺的，神外顯的光是可看見的。我們在愛裏的行事為人，該由神愛的本質和光的元素二者所構成。這該是我們行事為人內在的源頭，這比恩典和真理更深（聖經恢復本，弗五2註1）。

願我們都深刻的看見，那合乎神心願的召會生活，必須在愛裏並在光中，這二者乃是神自己的元素。在神內在的本質裏，我們有愛和光。在此我們有拔尖的召會生活，就是召會作新婦。以弗所書的目標，乃是帶我們進入神內在的本質裏，好認識祂是愛和光。在此我們享受照耀的光和甜美的愛，而活在親密的交通中。

我們要在愛裏，在祂面前成為聖別、沒有瑕疵。這裏的愛是指神愛祂所揀選之人的愛，以及神所揀選之人愛祂的愛。神所揀選的人乃是在這愛裏，在這樣的愛裏，在祂面前成為聖別、沒有瑕疵。神先愛我們，然後這神聖的愛激起我們用愛回報祂。在這樣愛的情形與氣氛中，我們被神浸透，成為聖別、沒有瑕疵，像祂一樣。在這愛裏，就是在一種相互的愛裏，神愛我們，我們用這愛回報祂。就在這種情形中，我們變化了；就在這種情形下，我們被神浸透了。

保羅特別說到我們是在愛裏生根立基。我們要經歷基督，需要信和愛（提前一14）。信使我們能接受並領畧基督，愛使我們能享受基督。信和愛都不是我們的，乃是祂的。祂的信成了我們的信，使我們信祂；祂的愛成了我們的愛，使我們愛祂。我們憑以生根立基的愛，乃是我們實際認識並經歷之神聖的愛。我們是以這樣的愛來愛我們的主，也以同樣的愛彼此相愛。在這樣的愛裏，我們在生命中長大，並在生命中被建造。保羅在這裏對經歷基督與生命和建造之關係的思想是十分深奧的（以弗所書生命讀經，六二二、四〇至四一、三五〇頁）。

參讀：以弗所書生命讀經，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

## 第五週 ● 週五

### 晨興餽養

弗三 19『並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。』

四 16『本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

基督的愛是超越知識的愛；然而我們能藉著經歷認識這愛。就我們的心智說，基督的愛是超越知識的，我們的心思無法明白；但我們在靈裏藉著經歷，就能認識基督的愛。

基督的愛就是基督自己。基督是不可度量的，祂的愛也是這樣。不要把基督的愛看作是附屬於基督的東西；這愛就是基督。因為基督是不可度量的，所以祂的愛是超越知識的；但我們能在靈裏認識這愛，不是憑著知識，乃是憑著經歷。我們若以目前所經歷基督那不可度量的愛，與將來所要經歷的相比，就如一滴水與大海相比一樣。基督的宇宙量度和祂不可度量的愛，猶如廣大無垠的大海，讓我們來經歷（以弗所書生命讀經，三五〇至三五二頁）。

### 信息選讀

林前十二章的末了啓示，愛是極超越的路（31下）。一個人如何作長老？愛是極超越的路。一個人如何作同工？愛是極超越的路。我們如何牧養人？愛是極超越的路。愛是我們申言並教導人極超越的路。為著我們的所是和所作，愛乃是極超越的路。

## << 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.

愛是有效能的。我們應當愛每一個人，甚至愛我們的仇敵。如果同工和長老不愛那些不好的人，最終長老和同工就會無事可作。我們必須藉著一無分別的愛惡人也愛好人而得以完全，像我們的父是完全的一樣（太五48）。我們必須像我們的父一樣完全，因為我們是祂的眾子，是祂的種類。這是非常重要的。我們如何作長老和同工？乃是在每一方面都憑著愛。我們必須愛任何一種人（活力排，九三至九四頁）。

因為神是靈也是愛，我們越在祂的分賜之下，我們就越有愛。事實上，神的性質越分賜到我們裏面，我們就越成為愛。這就是說，我們不僅有愛，我們也就是愛。新約說神就是愛，這不是說神僅僅有愛，乃是說祂就是愛。藉著神將祂自己分賜到我們裏面，由於這位是愛的神構成的工作，我們就成為愛。作神素質之性質的愛分賜到我們裏面，我們就會在愛裏對別人反應。惟有一種愛是真實的，就是那出於神分賜的愛。我們在神的分賜之下，就以真實的愛，就是神自己來反應。

我們在神的分賜之下，我們的生活就不僅有靈與愛，也有光。我們天然的愛是在黑暗裏。惟有一種愛滿了光，那就是來自神之分賜的愛（新約總論第一冊，八五頁）。

保羅在以弗所五章八節說，『你們從前是黑暗，但如今在主裏面乃是光，行事為人就要像光的兒女。』我們從前不僅是黑暗的，並且就是黑暗本身。如今我們不僅是光的兒女，並且就是光本身（太五14）。光就是神，照樣，黑暗就是撒但。我們從前是黑暗，因為那時我們與撒但是一；現今我們是光，因為我們在主裏與神是一。

保羅在以弗所五章八節勸我們：『行事為人就要像光的兒女。』神是光，所以我們這些神的兒女，也是光的兒女。我們如今在主裏面既是光，行事為人就要像光的兒女（以弗所書生命讀經，五一四頁）。

參讀：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

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

弗五8～9『你們從前是黑暗，但如今在主裏面乃是光，行事為人就要像光的兒女，（光的果子是在於一切的善、義和真實）。』

要明白愛與恩典之間的差異並不難，但要瞭解光與實際的分別卻不容易。我以婚姻生活的親身經歷為例來說明，也許會有幫助。我的妻子與我結婚多年了。在這段時間裏，我想不起我曾以我所認為對的方式對待她。相反的，靠著主的加力，我一直在光中對待她。當我們在光中時，我們就在對錯的範圍之外。我們不需要分辨甚麼是對的，甚麼是錯的，甚麼是該作的，甚麼是不該作的。我們若在光中，我們的生活為人就自然而然照著一種方式。然而，當我們在黑暗中，我們就需要辨別、猜想並摸索出作事的方法。但是當我們在光中時，我們就不需要摸索、猜想或辨別（以弗所書生命讀經，六一六頁）。

## 信息選讀

保羅在吩咐我們行事為人要像光的兒女之後，在以弗所五章九節插進一句括弧的話，論到光的果子：『光的果子是在於一切的善、義和真實。』善是光之果子的性質；義是產生光之果子的途徑或手續；真實就是實際，乃是光之果子真實的彰顯（神自己）。光的果子，性質上必須是善的，手續上必須是義的，彰顯上必須是真實的，使神得以彰顯，成為我們日常行事為人的實際。

## Morning Nourishment

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.

保羅在說到光的果子時，只題到三件事物：善、義和真實，這是很有意義的。他不是說到聖別、恩慈、謙卑。他只題三件事物的原因，是因為在善、義和真實中之光的果子，與三一神有關。善，指光之果子的性質。主耶穌曾指出，只有一位是善的，就是神自己（太十九 17）。因此，這裏的善是指父神。父神就是善，乃是光之果子的性質。

請注意，保羅在〔以弗所五章〕這裏不是說到光的工作，或是光的行為，乃是說到光的果子。果子是生命同其性質的事，光之果子的性質就是父神。

我們曾指出，義指光之果子的途徑或手續。義是產生光之果子的手續。在神格中，子基督是我們的義。祂來到地上，照著神的手續（這手續總是義的），產生一些東西。義是神的途徑，神的手續。基督照著神義的手續，成就神的定旨（羅五 17～18、21）。所以，光之果子的第二面是指子神。

真實是光之果子的彰顯。這果子必須是真實的，也就是說，必須是神的彰顯，就是隱藏之光的照耀。無疑的，這真實是指實際的靈，就是三一神的第三者。所以，父是善，子是義，那靈是真理、實際，這三者都與光的果子有關。…以弗所五章九節是行事為人像光之兒女的定義。如果我們行事為人像光的兒女，我們就會結出九節所描述的果子。我們藉著行事為人像光之兒女所結的果子，必定是在善、義和真實裏。我們行事為人像光的兒女，證據乃是看有沒有結出這種果子（以弗所書生命讀經，五一六至五一七頁）。

參讀：以弗所書生命讀經，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



# 第五週詩歌

6

## 敬拜父—是愛與光

8 7 8 7 副 (英 13)

G 大調

3/4

一 神, 你 是 愛, 你 也 是 光, 且 在 子 裏 作 生 命;  
 愛 已 顯 明, 光 已 照 亮, 我 們 因 此 而 得 生。  
 (副) 你 是 愛! 你 是 光! 且 在 子 裏 作 生 命;  
 七 何 榮 耀! 何 福 氣! 愛 已 顯 明, 光 已 亮!  
 一 至 六 愛 已 顯 明, 光 已 照 亮, 我 們 因 此 而 得 生。  
 七 感 謝 不 盡, 讚 美 不 已! 父, 你 是 愛 又 是 光!

- |                              |                      |
|------------------------------|----------------------|
| 二 愛重所是, 光重所為,<br>光顯於外, 愛在於內, | 愛是藉光而釋放;<br>光是帶愛而照亮。 |
| 三 愛的顯明就是恩典,<br>愛叫我們享你肥甘,     | 光的照亮是真理;<br>光叫我們認識你。 |
| 四 愛叫你在子裏來死,<br>光叫我能有所認識,     | 使我藉祂得生命;<br>使我藉血得潔淨。 |
| 五 愛叫我們得着生命,<br>光叫我們得着潔淨,     | 有分於你的交通;<br>能以活在交通中。 |
| 六 光的照亮, 血的洗淨,<br>你的成分、愛的生命,  | 帶來膏油的塗抹,<br>在我裏面就加多。 |
| 七 愛叫我們成爲兒女,<br>光叫我們不潔全去,     | 時常稱你作阿爸;<br>直到見主得像祂。 |

# 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

1. Thou art love and Thou art light, Lord, In the Son as life Thou art; Love ex-  
 press - ing, light il - lum'n - ing, Thou dost life to us im -  
 part. (C) Thou art love! Thou art light! In the Son as life Thou art; Love ex-  
 press - ing, light il - lum'n - ing Thou dost life to us im - part.

- |  |   |
|--|---|
| 2. Love bespeaks Thy very being,<br>What Thou dost is shown by light;<br>Love is inward, light is outward,<br>Love accompanies the light.    | 5. Thru Thy love, as life Thou enter'st<br>Fellowship with Thee to give;<br>Thru Thy light we take Thy cleansing<br>And in fellowship may live.     |
| 3. Love by grace is manifested,<br>And the light by truth is shown;<br>By Thy love we may enjoy Thee;<br>By Thy light Thou, Lord, art known. | 6. By the light and blood which cleanses,<br>The anointing we shall know;<br>Then the life of love Thine essence,<br>More and more in us will flow. |
| 4. Thru Thy love, which led to Calvary,<br>We receive the life of God;<br>Light our understanding opens,<br>That we may apply the blood.     | 7. By Thy love we are Thy children,<br>Abba Father calling Thee;<br>Light disperses all our darkness,<br>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

### 使徒的職事

### 與基督天上的職事合作

讀經：約二一 15 ~ 17, 十 10 ~ 11, 16, 徒二十 20, 31, 彼前二 25, 五 1 ~ 4, 來十三 20 ~ 21

綱 要

週 一

壹 約翰二十一章是約翰福音的完成和總結：

一 約翰福音有二十一章，但事實上結束於二十章；整卷書說到基督在地上的職事，開始於祂這神的話成為肉體，成了一個在肉體裏的人，（一 1, 14,）結束於祂這末後亞當的復活，成了賜生命的靈；（二十 22, 林前十五 45 下；）因此，約翰二十一章應當是一篇附言。

二 這樣說雖然是對的，但更內在的說，約翰二十一章乃是約翰福音的完成和總結；二十一章總結整卷約翰福音，給我們看見基督在天上的職事與使徒在地上的職事一起合作，以完成神新約的經綸。

貳 在十章十節、十一節和十六節，主向門徒揭示，祂是好牧人，來使羊更豐盛的得着生命，並且祂另外有羊（外邦人），祂必須領這另外的羊與他們（猶太信徒）合為一羣（一個召會），歸於一個牧人之下：

## 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，主的牧養是在祂地上的職事裏——太九 36，十 1～6。

二 然後，主的牧養是在祂天上的職事裏，（彼前五 4，）照顧召會，結果帶進祂的身體。

叁 在這一篇文章裏，當主在復活之後，並在祂升天之前，與祂的門徒同在時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊——約二 15～17：

一 這是把使徒的職事與基督天上的職事合併，以照顧神的羊羣，就是召會，結果帶進基督的身體。

二 以下使徒保羅的話，證實這事：

1 『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的』——徒二十 28。

2 『…必有兇暴的豺狼進入你們中間，不愛惜羊羣』——二十九節。

3 『…神…憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來…』——來十三 20。

## 週 二

肆 彼得對主的這個託付印象非常深刻，以致：

一 在他的前書裏，他告訴信徒，他們好像羊走迷了路，如今卻歸到他們魂的牧人和監督（基督）了——彼前二 25。

二 他勸勉長老，務要牧養他們中間神的羣羊，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

使他們在牧長顯現的時候，得着那不能衰殘的榮耀冠冕—五 1～4。

三 彼得告訴長老們，務要按着神牧養神的羣羊—1～2 節：

- 1 『按着神』，意思就是我們必須活神；我們必須隨時隨處有神。
- 2 當我們與神是一，我們就在生命和性情上，但不在神格上成爲神；於是在我們牧養別人時，我們就有神並且就是代理的神。
- 3 按着神牧養，意即按着神屬性的所是一愛、光、聖、義—牧養。
- 4 按着神牧養，意即按着神的性情、心意、作法和榮耀牧養，不按着人的偏好、興趣和目的。

四 彼得的話指明，基督天上的職事主要的是牧養神的召會，就是祂的羣羊，結果帶進祂的身體。

伍 使徒職事與基督天上職事合併的主要目的和目標，乃是要建造基督的身體，終極完成新耶路撒冷，以完成神永遠的經綸。

陸 爲着神永遠經綸的主要目的和終極完成而牧養神的羣羊，這件事甚至在雅歌中也題到：

- 一 『我心所愛的阿，求你告訴我，你在何處牧放羊羣〔爲着滿足〕？晌午在何處使羊羣歇臥〔爲着安息〕？』——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 『只管出去跟隨羊羣的腳蹤，把你的山羊羔牧放在牧人帳棚的旁邊』—8 節下。
- 三 『我的良人屬我，我也屬他；他在百合花〔以單一的心，過着信靠神的生活，而尋求基督的人〕中牧放羣羊』—二 16。
- 四 『我屬我的良人，我的良人也屬我；他在百合花中牧放羣羊』—六 3。

### 週 三

柒 約翰福音若沒有二十一章這樣一篇附言，就沒有充分而圓滿的結束：

- 一 如果我們不認識牧養是甚麼，整卷約翰福音對我們就是空洞的；惟有我們牧養別人時，我們纔能內在的認識約翰福音；牧養乃是開啓約翰福音的鑰匙。
- 二 我們必須以牧養的路來傳福音並復興召會：
- 1 我們不該作主轄管所委託我們的產業，乃該作羣羊的榜樣—彼前五 3。
  - 2 我們必須願意作聖徒們的奴僕，並且必須謙卑自己在聖徒之下。
  - 3 長老們必須彼此牧養，彼此相愛，作身體生活的模型。
  - 4 我們必須在每件事上並在每一方面照料聖徒，為着將基督分賜到他們裏面。
  - 5 我們必須接觸、探訪聖徒，並邀請他們到家中用餐。

捌 我們必須照着主耶穌在祂盡職時的榜樣牧養人，以完成神永遠的經綸—太九 36，約十 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:

## 週 四

一 在路加十五章裏，主耶穌揭示三一神對罪人拯救的愛：

- 1 我們必須跟隨經過過程之三一神尋找並得着墮落之人的步驟—1 ~ 10, 17 ~ 18 節。
  - 2 我們沒有父的愛和赦免的心，也沒有救主牧養和尋找的靈，這是我們不結果子的原因。
  - 3 我們必須在耶穌的人性裏顧惜人（使他們快樂，並使他們覺得愉快和舒適）—太九 10，路七 34。
  - 4 我們必須在基督的神性裏餵養人（以那在三個時期中盡其職事之包羅萬有的基督餵養他們）—太二四 45 ~ 47。
- 二 基督不是來作審判官，乃是來作醫生，醫治、恢復、點活並拯救患癩瘋、（八 2 ~ 4、）癱瘓、（5 ~ 13, 九 2 ~ 8、）發燒、（八 14 ~ 15、）被鬼附、（16, 28 ~ 32、）患各樣疾病的、（16、）以及受人藐視的稅吏並罪人，（九 9 ~ 11、）使他們能被重新構成，成為祂屬天國度的子民—12 ~ 13 節。

## 週 五

- 三 祂必須經過撒瑪利亞，特意繞道去敘加，要得着一個不道德的婦人，藉着請那婦人給祂水喝而顧惜她，好用湧流的三一神作生命的水餵養她—約四 3 ~ 14。
- 四 祂是沒有罪的一位，但祂不定罪那行淫的婦人，卻顧惜她，在法理一面赦免她的罪，並在生機一面使她從罪得自由—八 1 ~ 11, 32, 36。
- 五 祂到耶利哥，只是為着要探訪並得着一個人，

## 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,

就是稅吏長，而祂的傳揚乃是一種牧養—路十九 1～10。

六 祂藉着給孩子們按手而顧惜那些父母—太十九 13～15。

七 基督藉着釘十字架而拯救的第一個人，乃是一個判處死刑的強盜—路二三 42～43。

八 在祂天上的職事裏，基督這位大祭司胸間束着金帶，正在顧惜並餵養眾召會—啓一 12～13。

九 在祂天上的職事裏，基督是羣羊的大牧人，要根據神的永約終極完成新耶路撒冷—來十三 20～21。

玖 使徒是他們所傳之福音的榜樣—『你們知道，我們在你們中間，為你們的緣故是怎樣為人』—帖前一 5 下：

一 在召會裏，人比甚麼都要緊；人就是方法，人就是主的工作；你的是的，就是你所作的—約五 19，六 57，腓一 19～26，徒二十 18～35，太七 17～18，十二 33～37。

二 我們需要跟隨使徒的榜樣，注意生命過於工作—約十二 24，林後四 12。

## 週 六

三 保羅牧養聖徒，就像乳養的母親和勸勉的父親一樣—帖前二 7～8，11～12。

四 保羅牧養在以弗所的聖徒，『或在公眾面前，或挨家挨戶』（徒二十 20）教導他們，並且流淚勸戒每一位聖徒，甚至三年之久，（31，19，）將神一切的旨意告訴他們。（27。）

and His preaching was a shepherding—Luke 19:1-10.

F. He cherished the parents by laying His hands on their children—Matt. 19:13-15.

G. The first one saved by Christ through His crucifixion was a robber sentenced to death—Luke 23:42-43.

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.

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.

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:

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.

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.

## Day 6

C. Paul shepherded the saints as a nursing mother and an exhorting father—1 Thes. 2:7-8, 11-12.

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 保羅親密的關切信徒—林後七 3， 門 7， 12。
- 六 他下到軟弱之人的水平上，好使他能得着他們—林後十一 28 ~ 29， 林前九 22， 參太十二 20。
- 七 爲着聖徒的緣故，他樂意花費他所有的，指他的財物；並花費他所是的，指他這人—林後十二 15。
- 八 他是奠祭，與基督這產生酒的是一，犧牲他自己，使別人得以享受基督—腓二 17， 士九 13， 弗三 2。
- 九 保羅在他的教訓裏指明，召會是養育人的家，是醫治並恢復人的醫院，也是教導並造就人的學校—弗二 19， 帖前五 14， 林前十四 31。
- 拾 『我盼望因着我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興』（活力排，四九頁）—參詩二二~二四（二二 1 註 1 與二四 1 註 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).



約二一 15 ~ 17『…耶穌對西門彼得說，…你愛我…麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的羊。耶穌第二次又對他說，…你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。耶穌第三次對他說，…你愛我麼？彼得…對耶穌說，主阿，…你知道我愛你。耶穌對他說，你餵養我的羊。』

約翰二十一章啓示，使徒的職事與基督天上的職事合作。基督升到諸天之上以後，就開始了祂天上的職事。爲此，祂興起一班跟隨祂的人作祂的使徒，他們能與祂完全的合作。這些使徒受升天基督的託付，與祂合作，以完成神新約的經綸。祂在諸天之上所作的，使徒就在地上作，以完成祂天上的職事（約翰福音結晶讀經，一五八頁）。

## 信息選讀

整卷約翰福音說到基督在地上的職事，開始於祂這神的話成爲肉體，成了一個在肉體裏的人（一 1 ~ 14），結束於祂這末後亞當的復活，成了賜生命的靈（二十）；因此，二十一章應當是一篇附言。這樣說雖然是對的，但更內在的說，約翰二十一章乃是約翰福音的完成和總結。…該章總結整卷約翰福音，給我們看見基督在天上的職事與使徒在地上的職事一起合作，以完成神新約的經綸。

在約翰十章十節、十一節和十六節，主向門徒揭示，祂是好牧人，來使羊更豐盛的得著生命。

主的牧養先是在祂地上的職事裏（太九 36）。主看見以色列人如同羊，受到他們首領的攪擾；他們如

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

同羊流離，沒有牧人。主這位神選民的牧人就禱告，於是神告訴祂所差的這一位，要設立十二使徒，使他們照顧神的羊（十1～6）。

然後，主的牧養是在祂天上的職事裏（彼前五4）照顧神的召會，結果帶進祂的身體。

當主在復活之後，並在祂升天之前，與祂的門徒同在時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊（約二一15～17）。牧養含示餵養，但牧養所包含的比餵養更多。牧養乃是給羣羊周全、柔細的照顧。

這是把使徒的職事與基督天上的職事合併，以照顧神的羊羣，就是召會，結果帶進基督的身體。

保羅在行傳二十章二十八節告訴以弗所的長老：『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』保羅雖然很緊急的要回耶路撒冷，但在他行程中，他打發人叫以弗所的長老到他那裏去。

保羅說，『必有兇暴的豺狼進入你們中間，不愛惜羊羣。』（29）。

羊羣就是召會。保羅在希伯來十三章二十節說，『神…憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來。』這永約就是新約，為要得著羣羊，就是召會，結果帶進基督的身體，並終極完成新耶路撒冷。神的永約是要藉著牧養，終極完成新耶路撒冷。神使我們的主耶穌從死人中復活，叫祂成為大牧人，好照著神的永約，終極完成新耶路撒冷（約翰福音結晶讀經，一五八至一六一頁）。

參讀：約翰福音結晶讀經，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

### 晨興餵養

彼前五 1~2『所以，我這同作長老，作基督受苦的見證人，並同享那將要顯出之榮耀的，勸你們中間作長老的人，務要牧養你們中間神的羣羊，按著神監督他們，不是出於勉強，乃是出於甘心；不是為著卑鄙的利益，乃是出於熱切。』

彼得對主的這個託付印象非常深刻，以致在他的前書裏，他告訴信徒，他們好像羊走迷了路，如今卻歸到他們魂的牧人和監督（基督）了（彼前二）。基督牧養祂的羣羊，包括照顧他們外面的事物，以及他們內裏的所是，就是他們的魂。祂藉著監督他們的魂，而照顧有關他們魂的事。基督住在我們裏面，作我們的生命和一切，但祂也監督、察看我們內裏所是的光景和情形（約翰福音結晶讀經，一六二頁）。

### 信息選讀

在彼得的頭一封書信中，在二章二十五節他說到基督是我們魂的牧人和監督，而我們的魂乃是我們內裏的所是，也就是我們的真人位。在五章一至二節他告訴長老們，務要按著神牧養神的羣羊。按著神，意思就是我們必須活神。我們必須隨時隨處有神。我們在我們的悟性上、道理上、與教訓上有神，但我們在牧養人時可能沒有活神。當我們與神是一，我們就成了神。在我們牧養別人時，我們就有神並且就是神。按著神牧養，意思就是按著神屬性的所是牧養。神是愛、光、聖、義。按著神，至少是按著神的這四種屬性。我們必須按著這四種屬性牧養年幼的、軟弱的和退後的。這樣，我們就是好牧人（活力排，七六至七七頁）。

### 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)

按著神監督，意即按著神的性情、心意、作法和榮耀，不按著人的偏好、興趣和目的。作長老的不該按著他們的意見、觀念或好惡而監督。反之，他們該照著神的揀選、願望、心意和喜好而監督。作長老的必須全然按著神的思想、感覺、意願和揀選而監督（彼得前書生命讀經，三五二頁）。

彼得〔在彼前五章一至四節〕的話指明，基督天上的職事主要的是牧養神的召會，就是祂的羣羊，結果帶進祂的身體。…使徒職事與基督天上職事合併的主要目的和目標，乃是要建造基督的身體，終極完成新耶路撒冷，以完成神永遠的經綸。

為著神永遠經綸的主要目的和終極完成而牧養神的羣羊，這件事甚至在雅歌中也題到。在這卷書中，基督牧養那尋求祂並追求祂的人。…在一章七節上半，尋求者說，『我心所愛的阿，求你告訴我，你在何處牧放羊羣〔為著滿足〕？晌午在何處使羊羣歇臥〔為著安息〕？』牧人回答尋求者說，『只管出去跟隨羊羣的腳蹤，把你的山羊羔牧放在牧人帳棚的旁邊。』（8下）在主這牧長之下，有許多別的牧人。這許多牧人在他們帳棚旁邊，也就是在他們生活所在之處，牧放他們的年幼者。

二章十六節說，『我的良人屬我，我也屬他；他在百合花〔以單一的心，過著信靠神的生活，而尋求基督的人〕中牧放羣羊。』主一直在牧放祂所有像百合花一樣的尋求者，照顧他們，餵養他們，並牧養他們，使他們長大。…六章三節說，『我屬我的良人，我的良人也屬我；他在百合花中牧放羣羊。』牧養信徒，對於他們在神聖生命裏的長大，是極其重要的（約翰福音結晶讀經，一六三至一六四頁）。

參讀：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

### 晨興餵養

彼前五3『也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。』

約十 11『我是好牧人，好牧人爲羊捨命。』

約翰二十一章是說到牧養。…這一章不只是約翰福音的附言，也是約翰福音的完成和總結。約翰福音說到基督是神來作我們的生命。…至終，這樣一卷書是以牧養作總結。如果我們不認識牧養是甚麼，整卷約翰福音對我們就是空洞的。惟有我們牧養別人時，我們才能內在的認識約翰福音。牧養乃是開啓約翰福音的鑰匙。

十五節說，『耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。』因爲彼得曾三次否認主，所以他說，『主阿，你知道。』彼得對於自己向主的愛，失去了天然的自信。主來恢復彼得對祂的愛，囑咐他牧養並餵養祂的羊（活力排，七六頁）。

### 信息選讀

約翰福音若沒有二十一章，就沒有充分而圓滿的結束。〔我們必須〕以牧養的路來傳福音並復興召會（約翰福音結晶讀經，一六五頁）。

在彼前五章三節彼得…說，『也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。』作主轄管別人，指操權轄管被治理的人（太二十 25）。在信徒中間，除了基督以外，不該有別的主；眾人都該是僕人，甚至是奴僕（26～27，二三 10～11）。召會中的長老

### Morning Nourishment

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

只能帶領（不能作主），所有的信徒都該敬重並跟隨這帶領（帖前五 12，提前五 17）。

所有的長老都該是聖徒的奴僕。長老甚至作僕人還不彀，他們必須是奴僕。這是彼得從主自己所學習的。彼得聽見主耶穌說，想要為大的人，就必作奴僕。作長老的該把自己看作奴僕，把弟兄姊妹看作自己的主人。

『所委託你們的產業』，原文指一分土地，或資產，因此是所分配的土地、委託的資產；這裏是指下句的羣羊。召會乃是神的產業，分配給長老作他們受託的資產，蒙神委託他們照管。…召會是神的羣羊和祂的產業。長老們已蒙神設立作羣羊的牧人。因此，神將他們所在地的召會分配給他們照管。一地的召會是神的產業，不是長老們的產業。但神已將那召會分配給長老們，使他們照顧召會，並牧養召會。不但如此，召會只是暫時分配給長老們照管。召會永遠是神的產業。甚至長老自己也是作神產業之召會的一部分。…長老們不該轄管所委託他們的產業，乃該作羣羊的榜樣。這就是說，他們領頭事奉並照管召會，使信徒可以跟隨（彼得前書生命讀經，三五三至三五四頁）。

牧養和教導是我們的義務，是主所給我們的囑咐。這是神所命定建造基督身體基本的路，以終極完成祂永遠的目標—新耶路撒冷。…福音書啓示基督在祂為著完成神永遠經綸之職事裏的牧養和教導（活力排，六四至六五頁）。

我只在意一件事—執行主所囑咐我們作的。我們都需要起來，把基督教一切不合聖經的實行丟在腳下。這些日子我們首要該作的事，就是到人家中去探訪人。這是跟隨主耶穌的榜樣。我們必須去探訪人（長老訓練第九冊，二〇頁）。

參讀：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『祂看見羣眾，就對他們動了慈心，因為他們困苦流離，如同羊沒有牧人一樣。』

路十五 20『於是起來往他父親那裏去。相離還遠，他父親看見，就動了慈心，跑去抱著他的頸項，熱切的與他親嘴。』

路加十五章四節說，『你們中間誰有一百隻羊，失去其中的一隻，不把這九十九隻撇在曠野，去找那失去的，直到找著麼？』這裏的曠野表徵世界。牧人到曠野去尋找失去的羊，指明子已來到世上，與人同在（約一 14）。

路加十五章五至六節接著說，『找著了，就歡歡喜喜的扛在自己肩上，回到家裏，召齊朋友、鄰舍，對他們說，和我一同歡喜罷，因為我失去的那隻羊已經找著了。』在此，我們看見救主拯救的力量，以及祂拯救的愛（路加福音生命讀經，三三四頁）。

### 信息選讀

牧養是神聖的事。我們要作牧人，就必須是基督的見證人，是基督的肢體，也是基督的弟兄，有分於祂兒子的名分。…我們需要牧養人。這是結果子的路，是得著繁增和擴增的路。我們若接受這種交通，我信地上會有一個大復興，但不是由少數屬靈大漢帶來的，乃是由基督身體的許多肢體，跟隨經過過程之三一神尋找並得著墮落之人的步驟，成為牧人所帶來的（活力排，五〇頁）。

不牧養、不尋找的靈，以及沒有愛和赦免的靈，正在主的恢復裏到處蔓延。我相信，沒有父神愛和

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，沒有救主牧養和尋找的靈，乃是我們不結果子的原因。我知道你們都勞苦作工，但幾乎沒有果子（對同工長老們以及愛主尋求主者愛心的話，四二頁）。

顧惜人是使人快樂、愉快、舒適；餵養人是以那在三個時期中盡其豐滿職事之包羅萬有的基督供應他們。…祂在人性裏作『人子』，照顧作為燈臺的眾召會，以顧惜眾召會。

基督也是大祭司，以祂自己…帶著祂的神性作『力量帶子』來餵養我們。…祂在神性裏餵養眾召會，使眾召會能在祂神聖的生命中長大成熟，而在祂七倍的加強裏成為得勝者（活力排，一二六、一三六頁）。

當主耶穌與稅吏和罪人享受筵席時，法利賽人批評且定罪祂，問門徒說，他們的老師為甚麼和這樣的人一同喫飯（太九 10～11）。主抓住…機會，非常喜樂的啓示祂自己是醫生：『強健的人用不著醫生，有病的人才用得著。』（12）主告訴法利賽人，稅吏和罪人是『病人』，有病的人，祂對他們不是審判官，乃是醫生，醫治者。…審判官的審判是按著公義，醫生的醫治是按著憐憫和恩典。那些被祂作成屬天國度子民的人，乃是患癱瘋（八 2～4）、癱瘓（5～13，九 2～8）、發燒（八 14～15）、被鬼附（16、28～32）、患各樣疾病的（16）以及受人藐視的稅吏和罪人（九 9～11）。…祂來盡職是作醫生，醫治、恢復、點活並拯救他們，使他們能重新構成諸天之國的公民（新約總論第二冊，三一頁）。

參讀：活力排，第四、十一篇；對同工長老們以及愛主尋求主者愛心的話，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

## 第六週●週五

### 晨興餽養

來十三 20『…平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的。』

啓一 13『燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束著金帶。』

當基督這位神救主要救一個不道德的撒瑪利亞婦人時，祂必須從猶太經過撒瑪利亞往加利利去，而從撒瑪利亞主要的路上繞道往敘加城，在靠近敘加的雅各井旁等候祂的對象來，為要藉著請那婦人給祂水喝，而顧惜她，好用生命的水餽養她，這生命水就是湧流的三一神自己（約四 1～14）。…祂在雅各井旁等候這婦人來，為要顧惜她，好叫她得著三一神活水的餽養（活力排，一二四頁）。

### 信息選讀

〔在約翰八章一個〕犯罪的婦人被經學家和法利賽人所控告，但最終他們都被基督所定罪。他們沒有一人能定罪那婦人，於是就都離去了。主對婦人說，『沒有人定你的罪麼？』她說，『主阿，沒有。』於是主說，『我也不定你的罪。』（10～11）這是顧惜。沒有一個經學家和法利賽人能說，自己是無罪的。人子是惟一的無罪者，因此，只有祂有資格定罪那犯罪的婦人，但祂卻不定那婦人的罪。祂來不是要定罪失喪者，乃是要拯救他們。

基督這頭一位傳福音者，乃是藉著牧養盡祂的職事。祂到耶利哥只是為著要探訪一個人，就是稅吏長（路十九 1～10）。祂不是去舉行一個有數千人的福音大

## << 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

會。祂的目的是要去傳福音得一個人，而祂的傳揚乃是一種牧養。…當祂的門徒拒絕人把他們的孩子帶到祂那裏，祂打斷門徒的禁止，要他們把孩子帶到祂那裏，祂就給孩子們接手，而顧惜了那些父母（太十九 13～15）。門徒的禁止，必定冒犯了那些父母。我們經常禁止人，而不是顧惜人。主阻止了門徒的禁止。

當基督釘在十字架上時，有兩個強盜與祂同釘（二七 38）。其中有一個強盜說，『耶穌阿，你來進入你國的時候，求你記念我。』（路二三 42）耶穌對他說，『我實在告訴你，今日你要同我在樂園裏了。』（43）基督藉著釘十字架而拯救的第一個人，不是一個上流人，乃是一個犯人，一個判處死刑的強盜。這是非常有意義的。

我們在啓示錄一章看見，基督是顧惜和餵養最好的模型。在十二至十三節，約翰說，『我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束著金帶。』這給我們看見，基督作為人子，身穿長袍，照顧燈臺。這長袍乃是祭司袍（出二八 33～35），這給我們看見，基督是我們尊大的大祭司（活力排，一〇六至一〇七、七五、一二二、八八、一三一頁）。

保羅在帖後三章七至九節題醒帖撒羅尼迦人，在按規矩而行這事上，使徒們是他們的榜樣：『你們自己原知道，應當怎樣效法我們；因為我們在你們中間，未嘗不守規矩，也未嘗白喫任何人的飯，倒是勞碌辛苦，晝夜作工，免得叫你們任何人受累。這並不是因我們沒有權利，乃是要給你們作榜樣，叫你們效法我們。』使徒在凡事上都是為著召會的建造（林後十二 19）；他們在信徒中間絕不是不守規矩的，乃是作榜樣給信徒效法（帖撒羅尼迦後書生命讀經，六九至七〇頁）。

參讀：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『只在你們中間為人溫和，如同乳母顧惜自己的孩子。』

11『正如你們所知道的，我們怎樣勸勉你們，撫慰你們，向你們作見證，待你們每一個人，好像父親待自己的孩子一樣。』

帖前二章雖然沒有撫育這個辭，但這一章聖經給我們看見撫育的事實。保羅在這裏把使徒們比喻為乳養之母與勸導之父。這意思是說，使徒們是初信者的母親和父親，他們把信徒看作接受他們撫育照顧的孩子。作父母的怎樣照顧自己的孩子，撫育他們長大，使徒們也怎樣照顧初信者。因此，二章給我們看見，為著召會生活之聖別生活的撫育。一至十二節給我們看見乳養之母與勸導之父的照顧，十三至二十節給我們看見，這樣撫育信徒者所得的賞賜。使徒們這樣照顧初信者，所以他們至終要從主得著賞賜。

一至十二節必定是寫給初信者的話。這幾節裏沒有甚麼沉重高深的話，也沒有甚麼深奧的道理。相反的，這些話好比是父母對年幼子女所說的話。…這一段話…對於怎樣幫助初信者，能〔使人〕有深刻的印象（帖撒羅尼迦前書生命讀經，一一二至一一三頁）。

## 信息選讀

〔保羅〕在行傳二十章告訴以弗所召會的長老：『你們知道，自從我到亞西亞第一天以來，與你們在一起始終為人如何。』（18）保羅三年之久與以弗所的聖

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。他不僅在聚會裏公開的教導他們，也挨家挨戶的教導他們（20），並且晝夜不住的流淚勸戒聖徒（31）。這教導我們如何成全聖徒（長老訓練第九冊，一一九頁）。

在哥林多前書，保羅好像父親管教兒女。但他這樣的管教，是出自深切、親密的關切。譬如，母親也許責打兒女，但是兒女挨打的時候，知道母親是以愛的靈和態度管教他們。因此，即使母親打孩子時，仍能愛她的孩子。兒女能分辨父母管教他們，是否出自愛的靈。保羅寫哥林多前書，是帶著愛與關切的靈。我們在整卷哥林多後書，特別是第七章中，的確看見保羅對於信徒的親密關切。…保羅在十二章十五節…說，『我極其喜歡為你們花費，並完全花上自己。難道我越發愛你們，就越發少得你們的愛麼？』這節經文裏，『花費』的意思，是指花費他所有的，指他的財物。『完全花上自己』的意思，是指花費他所是的，指他這人。保羅願意為信徒犧牲自己—他的魂、他的生命、他整個人。他也願意捨棄他所有的錢財和物質的財。主耶穌為我們捨己；祂為我們完全花上了自己。照樣，保羅也渴望為哥林多人完全花上自己。所有在主恢復裏的聖徒，都需要學這個重要的功課：接受恩典，好為著聖徒、為著召會，花費我們所有的，並完全花上我們自己（哥林多後書生命讀經，四五一、五八八至五八九頁）。

盼望因著我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興（活力排，四九頁）。

參讀：倪柝聲—今時代神聖啓示的先見，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

# 第六週詩歌

補711

召會生活無比榮耀

(英1221)

降B大調

6/8

$B^b$   $F_7$   $B^b$   $F$   $F_7$   $B^b$   
 $\underline{5}$   $\underline{5}$   $\underline{5}$   $\underline{5}$   $\underline{6}$   $\underline{7}$  | 1 · 5 · |  $\underline{7}$   $\underline{7}$   $\underline{7}$   $\underline{7}$  1 2 | 1 · 1 · |  
 一 耶 穌 是 那 奇 妙 牧 人, 帶 領 我 們 出 羊 圈。  
 $E^b$   $B^b$   $Gm$   $C_7$   $F_7$   
 $\underline{6}$   $\underline{6}$   $\underline{6}$  1  $\underline{7}$   $\underline{6}$  | 5 · 1 · | 1 1 1 1  $\underline{7}$  1 | 2 · 2 · |  
 肥 沃 草 地, 廣 闊 無 邊, 我 們 處 身 在 其 間!  
 $B^b$   $Gm$   $C_7$   $F$   
 $\underline{3}$  ·  $\underline{3}$   $\#2$   $\underline{3}$  | 1 · 5 · | 3 2 1 1  $\underline{7}$  1 | 2 · 2 · |  
 (副) 哦, 召 會 生 活, 無 比 榮 耀 又 豐 富!  
 $B^b_7$   $E^b$   $B^b$   $F_7$   $B^b$   
 $\underline{3}$   $\underline{3}$   $\underline{3}$   $\underline{2}$  1  $\underline{6}$  | 5 · 1 · |  $\underline{7}$   $\underline{7}$   $\underline{7}$   $\underline{7}$  1 2 | 1 · 1 · ||  
 在 此 我 們 合 一 相 處, 享 受 生 命 的 祝 福。

- 二 身處異地, 飢寒交迫, 是祂來把我找着;  
 祂帶我們進入美地, 靈裏舒適真無比!
- 三 耶穌自己乃是草場, 祂是我們的食物;  
 我們都是屬祂的羊, 每次聚集真飽足。
- 四 我們今正住於高山, 新鮮甘露何舒適!  
 所有乾渴一去不回, 祂是常新的活水。
- 五 基督是我們的享受, 可以高枕而無憂;  
 我們在此平安穩妥, 蒙祂同在的保守。

# WEEK 6 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221

$B^b$   $F/A$   $Gm$   $B^b/F$   $Cm$   $F_7$   $B^b$   $B^b_7/D$   
 1. Je - sus, our won - der - ful Sheph - erd Brought us right out of the fold  
 $E^b$   $B^b/D$   $Gm$   $C$   $C_7/E$   $F_7$   
 In - to His pas - ture so plen - teous, In - to His rich - es un - told.  
**Chorus**  
 $B^b$   $B^b/F$   $B^b$   $B^b/F$   $B^b$   $Gm$   $Cm$   $F_7$   
 (C) Glo - - ri - ous church life, Feast - ing from such a rich store!  
 $B^b$   $E^b$   $Dm$   $Gm$   $Cm$   $F_7$   $B^b$   $E^b/B^b$   $B^b$   
 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

### 完全與神和好並且心寬宏， 好在神的經綸裏正確的代表神

讀經：林後五 18～20，六 11～13，十 8，十二 15，十三 4，10

#### 綱 要

#### 週 一

壹 我們要在神的經綸裏代表神，就需要完全與神和好—林後五 20：

一 和好的職事將我們完全、徹底、完滿並圓滿的帶回歸神—18 節：

- 1 和好的職事不僅將罪人帶回歸神，更將信徒絕對的帶進神裏面—19～20 節。
- 2 我們一直不斷需要和好的職事，直到我們完全與主是一，完全在祂裏面，並讓祂絕對的在我們裏面。

#### 週 二

二 我們與神完全的和好有兩步—19～20 節：

- 1 林後五章十九節是叫世人與神和好，二十節是叫已經與神和好的信徒，進一步與神和好。
- 2 和好的第一步是罪人脫離罪與神和好—19 節：
  - a 為這目的，基督為我們的罪死了，使我們的罪蒙神赦免—林前十五 3，路二四 46～47，約壹二 12。
  - b 這是基督的死客觀的一面；在這一面，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

上擔當我們的罪，替我們受了神的審判—彼前二 24，賽五三 11 ~ 12，來九 28，西一 22，羅八 3。

3 和好的第二步是活在天然生命中的信徒脫離肉體與神和好—林後五 20：

a 為這目的，基督替我們這個『人』死了，使我們能在復活的生命裏向祂活着—14 ~ 15 節。

b 因着我們仍然與神隔開，我們並非完全與神是一，全然與祂和諧，所以需要和好的第二步。

c 基督主觀的死需要應用到我們的情況裏，應用到我們天然的生命上—羅六 6，八 13，加五 24，太十六 24：

(-) 為了使我們完全與神和好，父暴露我們天然的生命，並向我們揭示我們真實的情況—約壹一 5，7：

(1) 結果，我們就定罪自己天然的所是，並且主觀的應用十字架，這種應用基督的死，就釘死我們天然的生命。

(2) 當我們天然的人被除去時，我們就經歷和好的第二步；在這一步，我們天然人的幔子裂開了，使我們能活在神的同在中。

(-) 和好的第二步不是一次永遠的，乃是繼續不斷的。

4 藉着祂死的這兩面，基督就使神所揀選的人完全與神和好了一羅五 10，林後五 19 ~ 20。

### 週 三

貳 與神完全和好，使我們的心寬宏—20 節，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 我們的心有多寬宏，在於我們與神和好的程度。
- 二 心狹窄是很強的標示，我們只是部分與神和好，我們得拯救的百分比還很低—12 節，羅五 10。
- 三 我們應當嚴以待己，而不是對人；為此，我們需要寬宏；那些非常梗直的人，通常也是狹窄的；他們需要心寬宏—林後六 12～13。
- 四 智慧和廣大的心是一件事的兩面；智慧的祕訣乃是在於心地寬大—王上四 20，29：

#### 週 四

叁 當我們完全與神和好並且心寬宏時，就能在神的經綸裏正確的代表祂—林後五 20，十 8，十二 15，十三 4，10：

- 一 因着使徒保羅已經完全與神和好並且心寬宏，他就設資格作基督的大使代表神—五 20：
  - 1 基督的大使代表神這宇宙中最高的權柄：
    - a 神已將天上地上所有的權柄，都賜給了基督—太二八 18。
    - b 耶穌乃是基督—萬有的主、萬王之王、萬主之主—最高的權柄—徒二 36，十 36，提前六 15，啓十七 14，十九 16。
    - c 主需要一些設資格在地上代表祂的大使—太二八 19。
    - d 新約的執事是經授權得着屬天權柄的人，代表最高的權柄—林後三 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) 使徒受到託付，代表基督完成神的定旨—太十40，約十三20，加四14下。

(二) 基督身體上所有的肢體都是頭的代表，就是祂的大使—徒九6，10～17，二二12～16。

## 週 五

2 保羅是基督的大使，乃是『代理的神』—林後一3～4，12，15～16，二10，十一1，十一2：

a 保羅與基督是一，作為代理的神，安慰信徒—一3～4。

b 保羅憑着神的單純行事為人，因為他效法神的單純，並且活神—12節。

c 保羅來到哥林多人那裏，乃是作恩典之神的來到—15～16節。

d 保羅在基督的人位裏饒恕一件特殊的事—二10。

e 保羅藉着基督的溫柔與和藹勸信徒—十一1。

f 保羅以神的妒忌，妒忌聖徒—十一2。

二 我們需要從摩西一次沒有代表神學嚴肅的功課—民二十2～13：

1 摩西擊打磐石兩下，又稱百姓是背叛的人，就是沒有在以色列人眼前尊神為聖—10～12節：

a 尊神為聖，就是使祂成為聖別的，也就是使祂從一切假神分別出來；沒有尊神為聖，就是使祂成為凡俗的—12節。

b 摩西向百姓動怒，又錯誤的擊打磐石兩下，就是沒有尊神為聖—10～11節。

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 神沒有動怒，摩西卻動怒，沒有在神聖別性情上正確代表神；他擊打磐石兩下，沒有遵守神在祂經綸裏的話—10 ~ 12 節。
  - d 摩西違犯了神的聖別性情和祂神聖的經綸；他定罪百姓是背叛的人，但他纔是違背神話的人—10，24 節，二七 14。
- 2 在我們所說並所作一切關於神子民的事上，我們的態度必須按照神聖別性情，我們的行動必須按照祂神聖的經綸。
  - 3 我們若在態度和行動上不尊神為聖，就是背叛祂並得罪祂。

## 週 六

### 三 正確代表神的人必須有以下的資格：

- 1 他必須服權柄—太八 8 ~ 9。
- 2 他必須認識他自己並沒有權柄—二八 18，林後十 8，十三 10。
- 3 他必須認識神和神的旨意—弗一 9，五 17。
- 4 他必須是否認己的人—太十六 24。
- 5 他必須與主是一，時刻活在與祂親密的交通裏—林前六 17，一 9，約壹一 3。
- 6 他必須不主觀，不照着自己的感覺行事—林後三 5。
- 7 他必須對人親切、有恩典—路六 35，參羅五 15 ~ 16，林前二 12。
- 8 他必須是在復活裏的人，活在基督復活的生命裏—林後一 9，四 14，民十七 1 ~ 10。
- 9 他在神面前必須站在卑微的地位上—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, 羅十二 16, 路十四 7 ~ 11, 彼前五 5 ~ 6。

10 他必須是受得起頂撞的一出十六 7, 民十四 2, 5, 9, 27, 太六 14 ~ 15, 林前四 6 ~ 13。

11 他必須自己覺得不行, 自以為不配一出三 11, 四 6 ~ 7, 10, 林後三 5, 林前十五 10。

12 他必須是正確代表神的人一出三二 11 ~ 12, 林後五 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.

林後五 18 ~ 20『一切都是出於神，祂藉著基督使我們與祂自己和好，又將這和好的職事賜給我們；這就是神在基督裏，叫世人與祂自己和好，不將他們的過犯算給他們，且將這和好的話語託付了我們。所以我們為基督作了大使，就好像神藉我們勸你們一樣；我們替基督求你們：要與神和好。』

作權柄的人必須代表神；無論是忿怒或是恩慈，都得隨時像神。我們作錯了，應該承認這是我自己作的，千萬不可把神拉進來；若是將神拉進來，就是將審判拉到自己身上來。所以要謹慎，把神拖到我們的錯誤裏是很嚴重的事（倪柝聲文集第三輯第一冊，二八二至二八三頁）。

我們得救以前都是神的仇敵，我們與神之間沒有和平。我們與神之間只有仇恨，沒有和平。但我們悔改，相信了主耶穌，祂的血就洗淨我們的罪，我們就得著神的赦免。結果我們蒙神稱義，且與祂和好。我們既是這樣與神和好，我們與神之間就不再有仇恨，反倒有和平。〔然而，〕這種對於和好的瞭解，…不是使徒保羅所盡和好職事的全部意義。

和好的職事不僅把罪人帶回歸神，更是把信徒完全帶到神裏面。因此，僅僅被帶回歸神還不彀，我們也必須是在祂裏面（哥林多後書生命讀經，四〇〇頁）。

## 信息選讀

我們這些真信徒都能見證，我們是在祂裏面。但我們在日常的生活，是否實際的在基督裏面？譬如，…

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

你開玩笑的時候，你確信你是在祂裏面麼？…這裏沒有中間立場：我們若不是在基督裏面，就是在基督之外。因為我們並不是一直實際的在基督裏面，我們需要進一步的和好。我們需要和好，而被帶回到基督裏面。

依照聖經，和好的含意遠超過僅僅被帶回歸神。和好乃是被帶到神裏面。因此，照聖經來看，把人帶到神那裏，意思就是把他們帶到神裏面，使他們完全與神成爲一，…與祂調和。…聖經中的與神是一，是一種我們進到神裏面、神進到我們裏面的一。因此，主耶穌說，『你們要住在我裏面，我也住在你們裏面。』（約十五4）祂並沒有說，『你們要與我同住，我就與你們同住。』

我們一直不斷需要和好的職事，就是保羅受託付的職事，直到我們完全與主是一，完全在祂裏面，並讓祂完全在我們裏面。保羅受了託付，要作一個工，把信徒完全且實際的帶進神裏面。我們一旦看見這一點，便有資格明白林後五章的末段和六章的前段。

我請求你們不要堅持你們對於和好的老舊、有限的觀念。…我要鼓勵你們接受這個對和好全新且更完滿的解釋，而看見與神和好就是被帶進神裏面，並且和好的職事就是把人帶進神裏面的職事。…哥林多的信徒中間有許多難處，這一切難處表明，這些信徒並沒有完全在神裏面。他們在許多特別的事上沒有在神裏面。他們雖然得救，並從神而生，但他們並沒有在祂裏面生活。因此，他們在日常生活的許多事上，乃是在神以外。所以，保羅有負擔把他們帶進神裏面。這就是使他們與神和好（哥林多後書生命讀經，四〇一至四〇三頁）。

參讀：哥林多後書生命讀經，第三十七、三十九篇；出埃及記生命讀經，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



林後五 14～15『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活著的人，不再向自己活，乃向那替他們死而復活者活。』

在林後五章二十節…保羅所用『大使』一辭指明，使徒受到確定職事的託付，代表基督完成神的定旨。

十九節是叫世人與神和好，二十節是叫已經與神和好的信徒，進一步與神和好。這清楚指明，人與神完全的和好有兩步。第一步是罪人脫離罪與神和好；為這目的，基督為我們的罪死了（林前十五 3），使我們的罪蒙神赦免。這是基督的死客觀的一面。在這一面，祂在十字架上擔當我們的罪，替我們受了神的審判。第二步是活在天然生命中的信徒脫離肉體與神和好。為這目的，基督替我們這個『人』死了，使我們能在復活的生命裏向祂活著（林後五 14～15）。這是基督的死主觀的一面。在這一面，祂替我們成為罪，受神審判，被神剪除，使我們能在祂裏面成為神的義。藉著祂死的這兩面，祂就使神所揀選的人，完全與神和好了（哥林多後書生命讀經，一四四至一四五頁）。

### 信息選讀

這兩步的和好，由會幕的兩層幔子清楚的描繪出來。頭一層幔子稱為簾子（出二六 37）。罪人藉著贖罪之血的和好被帶到神這裏，就經過這簾子進入聖所。這豫表和好的第一步。但還有第二層幔子（31～35，來九 3），將他與在至聖所裏的神隔開。這層幔

### Morning Nourishment

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

子需要裂開，使他能被帶到至聖所裏的神這裏。這是和好的第二步。哥林多的信徒已經與神和好，經過頭一層幔子進入了聖所；但他們仍活在肉體裏，還需要經過已經裂開的第二層幔子（太二七 51，來十 20），進入至聖所，在他們的靈裏與神同活（林前六 17）。哥林多後書的目的就是要帶他們到這裏，使他們成為在靈裏（林前二 15），在至聖所裏的人（哥林多後書生命讀經，一四五至一四六頁）。

和好的第二步比第一步深多了，因為這一步不是發生在帳幕外面的外院子，乃是發生在帳幕裏面的聖所中。這樣的和好不是一次永遠的，乃是繼續不斷的。你若想想你的經歷，就會察覺無論你作尋求的基督徒多久，內心深處仍然覺得，因著某樣東西，主要是因著你天然的生命、舊人和己，你與神的同在是隔開的。你也許非常善良、美好、虔誠、『聖別』、『屬靈』，但你知道仍然有個東西將你與神的同在隔開。你並非完全與神是一，全然與祂和諧。因著你仍然與祂隔開，你就需要和好的第二步。你需要將基督主觀的死應用到…你天然的生命上。這種應用…就將你天然的生命釘在十字架上，使隔開你與神內裏同在的幔子裂開了。

爲了使我們完全與神和好，父暴露我們天然的生命，並向我們揭示我們真實的情況。結果，我們就定罪自己天然的所是，並且主觀的應用十字架。然後當我們天然的人被除去時，我們就經歷和好的第二步。在這一步，我們天然人的幔子裂開了，使我們能活在神的同在（新約總論第六冊，二〇至二二頁）。

參讀：哥林多後書生命讀經，第十四、四十六篇；新約總論，第一百四十六篇；雅歌結晶讀經，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

林後六 11 ~ 13 『哥林多人哪，我們的口向你們是張開的，我們的心是寬宏的；在我們裏面，你們並不受限制，你們乃是限制在自己的心腸裏。但你們也要寬宏，作同樣的報答，我像對孩子說的。』

我們若要與神完全和好，完全得救，我們就需要心寬宏。〔在林後六章十二至十三節，〕保羅懇求哥林多人要寬宏，…心寬宏需要三至十節所說適應一切之生命的各方面；需要十八個『在…上』或『以…』—在忍耐上、在患難上、在貧困上、在困苦上、在鞭打上、在監禁上、在擾亂上、在勞苦上、在不睡上、在不食上、以純潔、以知識、以恆忍、以恩慈、以聖別的靈、以無偽的愛、以真實的話、以神的大能；也需要三對『藉著』—藉著在右在左義的兵器，藉著榮耀和羞辱，藉著惡名和美名。最後，還需要七對『似乎』—似乎是迷惑人的，卻是真誠的；似乎不為人所知，卻是人所共知的；似乎在死，看哪，我們卻活著；似乎受管教，卻不被治死；似乎憂愁，卻常常喜樂；似乎貧窮，卻叫許多人富足；似乎一無所有，卻擁有萬有。如果我們具備適應一切之生命的這一切特徵—『在…上』或『以…』以及『藉著』和『似乎』的各項，我們就必然是寬宏的（哥林多後書生命讀經，四三三頁）。

## 信息選讀

已過五十年來，我認識了許多親愛、寶貝的長老同工弟兄們，有很多位都非常嚴謹、梗直。對於馬太十章十六節主所說，要『靈巧像蛇』，這些梗直的弟兄一點也不能『像蛇』。他們也不可能經歷『似乎是迷惑人的，卻是真誠的』〔林後六 8〕。這裏『真誠的』，意思就是梗直。我所指的這些弟兄，不僅嚴謹，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

是極其梗直。譬如，這樣的一位弟兄會說，『哦，那個人不應該留在召會裏，把他趕出去！我們怎麼可能接納他？哦，那位姊妹真糟，該被定罪。』我多次想盡全力說服這些梗直的弟兄要有彈性。我們可能說，『這位是在主裏的真弟兄，無可否認的，他在一些事情上犯了錯，但我們還是要包容他，寬恕他，給他有機會改進。』然而有時這樣一位梗直的弟兄會反應說，『不！那不合聖經。』這種態度明顯指明，這樣嚴謹、梗直的弟兄們，需要心寬宏。

我們需要嚴、需要直。但我們應當嚴以待己，而不是對人。為此，我們需要寬宏。那些非常梗直的人，通常也是狹窄的。他們需要心寬宏。

當我們的心寬宏時，我們不可鬆散，而該繼續對自己嚴、對自己直。但我們不可把這個原則應用到別人身上。如果主在我們裏面作了這樣的工作，我們就是寬宏的了。

請再思想一下保羅在林後六章三至十節所題到的每一件事。我們若具備這些特徵和資格，我們就會有寬宏的心。也許我們外面很微小，我們的心卻如同海洋一般。但我們若沒有這些資格，我們的心就非常小。我們可能在自己的眼中很偉大，但我們的心卻極其狹窄。譬如，某人犯了錯，我們可能從此不再與他交往，直到他悔改認錯為止。這就是我們狹窄的記號。這也表示我們不能使別人與神和好，因為我們自己還沒有與神完全和好。我們的狹窄是很強的標示，我們只是部分與神和好，我們得拯救的百分比還很低。我們的心究竟有多寬宏，在於我們與神和好的程度（哥林多後書生命讀經，四三三至四三四頁）。

參讀：哥林多後書生命讀經，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『（我為這奧秘作了帶鎖鍊的大使），使我在這奧秘上，照我所當講的，放膽講說。』

太二八 18～19『耶穌進前來，對他們說，天上地上所有的權柄，都賜給我了。所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

保羅和其他新約的執事們，就是那一班由經過過程的三一神所構成，並且生命成熟的人，必定是在至聖所裏面。他們在靈裏生活，並且成熟，豫備好被提。他們惟一的目標就是向主活著，以討主喜悅。他們既是這樣的人，自然就能把人完全帶回歸神。…這些新約的執事有資格，將凡沒有完全與神和好的人帶回歸神。

只要我們還沒有完全被帶回歸神，我們就需要像使徒這樣的人把我們帶回歸神。不在乎我們與神之間的距離是遠是近，我們需要完全與神和好。新約的職事能將人完全、徹底的帶回歸神，使我們完全而圓滿的與神和好（哥林多後書生命讀經，一四一至一四二頁）。

### 信息選讀

在林後五章二十節和以弗所六章二十節，保羅都說，他和他的同工是基督的大使。大使乃是受特權所差，去接觸某些人的。忠信的信徒受神—宇宙中最高的權柄—所差，去接觸某些人。他們與神是一，在這地上代表神，完成神在基督裏的定旨（新約總論第五冊，一六九頁）。

### Morning Nourishment

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)

使徒保羅乃是基督的大使。大使是代表最高權柄的人。美國政府有許多大使，受差派到許多不同的國家去；這些大使代表美國政府。宇宙中最高的權柄乃是神，神已將天上地上所有的權柄，都賜給了基督（太二八18）。神設立基督作萬王之王，萬主之主（提前六15，啓十七14）。今天耶穌乃是基督，萬有之主，最高的權柄。這個最高的權柄，需要一些有資格在地上代表祂的大使。主的職事不是僅僅作傳道人或教師，乃是由屬天權柄授權，作代表全宇宙最高權柄的人。首先，我們需要被基督俘擄；至終，我們需要成為基督在地上的代表，作大使對付屬地的國家。

有些基督徒將『基督大使』的頭銜，印在他們的名片上。多年前我有一張名片，上面寫著『基督的奴僕—李常受』。那時我不敢給自己冠上基督大使的頭銜，但現在我更充分的認識，我們都必須成為基督在地上的大使。我們不僅是基督的俘虜；至終，我們必須成為基督的大使，在地上為著祂一切的權益代表祂。你也許認為這事太偉大了。也許有些姊妹想，她們只是軟弱的器皿，她們不知道自己怎能成為基督的大使，在地上代表最高的權柄。不管你是弟兄或姊妹，我們眾人都是基督身體的肢體。最高的權柄是作頭的基督，我們這些身體的肢體，必須作頭的代表。你作為頭的代表，乃是大使。不要以為你微小，或太軟弱。作大使不在於你微小或軟弱。事實上，我們必須更軟弱，就是在基督裏軟弱（林後十三4）（一個在靈裏之人的自傳，四八至四九頁）。

參讀：新約總論，第一百一十一篇；一個在靈裏之人的自傳，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

林後一 12『我們所誇的，是我們的良心見證我們憑著神的單純和純誠，在世為人，不靠屬肉體的智慧，乃靠神的恩典，對你們更是這樣。』

二 10『你們饒恕誰甚麼，我也饒恕；我若曾有所饒恕，我所已經饒恕的，是在基督的面前，為你們饒恕的。』

〔在林後二章十節，〕面，與四章六節者同；指眼睛周圍的部分，其神色乃是內在思想和感覺的標示，將全人表明並陳明出來。這指明使徒是照著基督眼中所表露祂全人的標示，在祂面前生活行動的人。…因此〔保羅〕非常切身、柔細且熱切的寫了哥林多後書，安慰並鼓勵他們，甚至本書可視為他的自傳。在本書，我們看見一個活基督的人，照著他在前書所論到的基督，與祂有最親近、最密切的接觸，按著祂眼睛的標示而行動；也看見一個與基督是一，滿有基督，並給基督浸透的人；他天然的生命被破碎，甚至被了結，他的意志柔順有彈性，情感熱切而受約束，心思周到顧人，清明自守，並且他的靈向著信徒純潔真實，叫他們得益處，使他們像他一樣經歷並享受基督，好建造基督的身體，完成神永遠的定旨（聖經恢復本，林後二 10 註 3）。

## 信息選讀

使徒所處的死境，逼著他們簡單，也就是不依靠他們自己，或他們天然的能力，解決他們的困境。這是他們良心的見證，也是他們所深信的（林後一 15）（聖經恢復本，林後一 12 註 3）。

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)

聖經告訴我們，摩西『極其謙和，勝過地上的眾人』（民十二3）。摩西是真正屬神的人，他在神面前伏於地，不說一句話。他的確從神學了功課。然而，這樣一個謙和的人卻向以色列人動怒。神告訴他取杖吩咐磐石發出水來。摩西可以招聚會眾到磐石面前，說，『讚美主！祂是美善且有恩典的。祂的確照顧我們。你們需要水，祂就供應你們水。我們只需要吩咐磐石，水就會流出來。』摩西若這樣說話，事情會何等美好！然而，摩西在怒中對百姓說，『你們這些背叛的人。』（二十10）…然後他用杖擊打磐石兩下。他一下也不需要擊打磐石，何況兩下。在出埃及十七章那裏，磐石已經被擊打過了，神沒有吩咐摩西再擊打；神只是要摩西吩咐磐石。雖然摩西是神忠信的僕人，但在民數記二十章，他犯了一個錯誤，使他失去進入應許之美地的權利（民數記生命讀經，二三五至二五六頁）。

尊神為聖，就是使祂成為聖別的，也就是使祂從一切假神分別出來；沒有尊神為聖，就是使祂成為凡俗的。摩西向百姓動怒（民二十10），又錯誤的擊打磐石兩下（11），就是沒有尊神為聖。神沒有動怒，摩西卻動怒，沒有在神聖別性情上正確代表神；他擊打磐石兩下，沒有遵守神在祂經綸裏的話。…因此，摩西違犯了神的聖別性情和祂神聖的經綸。

在我們所說並所作一切關於神子民的事上，我們的態度必須按照神聖別的性情，我們的行動必須按照祂神聖的經綸。這就是尊祂為聖。不然，我們會在言語和行動上背叛祂並得罪祂（聖經恢復本，民二十12註1）。

參讀：民數記生命讀經，第二十九篇；倪柝聲文集第三輯第一冊，權柄與順服（下編），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



## 晨興餽養

太八 8～9『百夫長回答說，主阿，我不配你到舍下來，只要你說一句話，我的僕人就必得醫治。因為我也是一個在權柄之下的人，有兵在我以下；我對這個說，去，他就去；對那個說，來，他就來；對我的奴僕說，作這事，他就作。』

神的兒女總得學習認識權柄，並且尋找該順服的權柄；…我們到一個地方，不是一坐下來就當家，不是立刻就要人順服我。我們乃是要像那位百夫長一樣，他對主耶穌說，『我也是一個在權柄之下的人，有兵在我以下』（太八 9），他實在是個認識權柄的人；他能順服權柄，也知道如何作代表權柄。我們說過，神乃是用權柄托住整個宇宙，維持整個宇宙；神也是用權柄生了祂的兒女（約一 12），並且用權柄把祂的兒女聯絡起來。所以如果有人是單獨的、自立的，不在神代表的權柄底下的，他就是神管理整個宇宙之制度的局外人，他不能與神別的兒女相合，這樣，他不能成功神在地上所要成就的工作（倪柝聲文集第三輯第一冊，二二七頁）。

## 信息選讀

長老…必須是不自高自大的人。如果一個人一有權柄，馬上就驕傲，他就不配作長老。一個地方召會的長老，應該自己感覺好像沒有權柄一樣。長老如果自覺有權柄，他就不配作長老，不配處理召會的事。愚昧的人，小的人才會有驕傲，因他經不起神的榮耀，經不起神的託付和使用；這樣的人一受託付，就落在網羅裏。所以初信的人…不可作監督〔提前三 6〕。

## Morning Nourishment

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).

權柄是出於神的，我們不過是代表的；…權柄乃是神的，所以我們需要時刻活在交通中。…我們自己並沒有權柄，不過是代表而已；因為權柄不是我們的，所以我們不能主觀；因為權柄是神的，所以我們必須活在交通裏，交通一斷，權柄也斷了。所以作權柄的人乃是站在一個地位上，是在不作不行、作又不行的情形裏。…沒有一個真認識神的人，喜歡作權柄；作代表的權柄乃是大事，是嚴肅的事。

所以我們作代表權柄，就必須有屬靈的條件，加上謙卑的條件。作權柄的條件，乃是根據自以為不配，自己覺得不行。我覺得有一句話不錯：在新舊約聖經中我們看見，神所用的人，沒有一個是驕傲的人。…我們必須覺得自己不行，因為神只用無用的奴僕。這不是我們客氣，乃是真覺得我們是無用的奴僕。…我們總要站在奴僕的地位上（路十七 10）。神絕不把權柄交給自以為是、自以為行的人。我們要拒絕驕傲，學習謙卑溫柔。

主說，『人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。』（可十 45）主來不是要作權柄，乃是要服事人。人越沒有抱負，越卑微，在神面前就越有用。人越自命不凡，自覺與眾不同，在神面前越是無用。…我們不要伸出肉體的手，來拿肉體的權柄。我們乃是作眾人的僕人，等到有一天神將某項責任託給了我們，那時我們才能學習代表神。所以職事才是權柄的根據。有復活才有職事（倪柝聲文集第三輯第一冊，三三八至三三九、二四一、三二四至三二五頁）。

參讀：倪柝聲文集第三輯第一冊，權柄與順服（下編），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

# 第七週詩歌

416

經歷基督—與祂交通

C 大調

特副 (英 551)

4/4

一 我已相信真事實，我已接受主的死，  
 我已經過外院子，阿利路亞，讚美主！  
 藉主贖罪的寶血，我得歸神成聖潔，  
 不再有分於罪孽，阿利路亞，讚美主！  
 (副) 阿利路亞！阿利路亞！裂開幔子我已過，  
 這裏榮耀不敗落！阿利路亞！阿利  
 路亞！我今在我王的面前過生活！

- |  |  |
|--|--|
| 二 外層幔子我已過，<br>神聖供應全得着，<br>我今與神已和諧，<br>神外世界永棄絕， | 進入頭層的聖所，<br>阿利路亞，讚美主！<br>經過祭壇全聖別，<br>阿利路亞，讚美主！ |
| 三 內層幔子我也過，<br>來到神的施恩座，<br>今在神前過生活，<br>不再有己的間隔， | 進入二層至聖所，<br>阿利路亞，讚美主！<br>以神作我的居所，<br>阿利路亞，讚美主！ |
| 四 我今是神的祭司，<br>身分地位何確實，<br>我今是在靈裏面，<br>夜以繼晝不間斷， | 經過救贖纔如此，<br>阿利路亞，讚美主！<br>活在神的榮耀前，<br>阿利路亞，讚美主！ |

# 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,<br>Hallelujah to the Lamb!<br>By the cleansing of the blood,<br>O glory be to God!<br>By the Spirit's pow'r and light,<br>I am living day and night,<br>In the holiest place so bright,<br>Hallelujah to the Lamb!           | 4. I'm within the holiest pale,<br>Hallelujah to the Lamb!<br>I have passed the inner veil,<br>O glory be to God!<br>I am sanctified to God<br>By the power of the blood,<br>Now the Lord is my abode<br>Hallelujah to the Lamb! |
| 3. I have passed the outer veil,<br>Hallelujah to the Lamb!<br>Which did once God's light conceal,<br>O glory be to God!<br>But the blood has brought me in<br>To God's holiness so clean,<br>Where there's death to self and sin,<br>Hallelujah to the Lamb! |  |



## 第八篇

### 在召會中當怎樣行， 以產生一個新人

讀經：提前三 15，弗二 13～16，三 16～21，西三 10～11，林前十二 12～13

綱 要

週 一

壹 提前三章十五節說，『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會』：

一 這裏的『行』是指治理；提摩太受了保羅的託付，安排各地召會治理的事。

二 當保羅說『可以知道在神的家中當怎樣行』，他乃是說到如何治理、安排召會中的事。

三 表面看來，保羅是說到他的耽延；但我們若有屬靈的眼光，就會領悟保羅事實上是說到主的耽延；當主還沒有回來之時，我們要知道在召會中該怎樣治理，該怎樣行動。

貳 我們若要清楚認識召會是甚麼，以及神在召會裏要作甚麼，好知道自己在召會中當怎樣行，就必須明白以弗所二章十三至十六節，歌羅西三章十至十一節，以及林前十二章十二至十三節：

## 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 以弗所二章是說到外邦人和猶太人在基督裏成了一個新人：

- 1 新人不是指個人說的；新人乃是團體的；所以，十五節很清楚的說，基督把兩下〔猶太人和外邦人〕創造成一個新人。
- 2 基督藉着廢掉那規條中誠命的律法，拆毀了猶太人和外邦人中間隔斷的牆；當祂被釘在十字架上時，一切的規條也都被釘在那裏—15 節，西二 14：
  - a 規條是指禮儀律法的規條及其儀式，就是生活與敬拜的形式或作法。
  - b 這些生活與敬拜的形式或作法造成仇恨和分裂；要實行正確的召會生活，就必須排除並丟棄一切的規條。

## 週 二

- 3 『既用十字架除滅了仇恨，便藉這十字架，使兩下〔猶太人和外邦人〕在一個身體裏與神和好了』—弗二 16：
  - a 這一個身體，召會，（一 23，）就是前節（二 15）的一個新人；在這一個身體裏，猶太人和外邦人藉十字架與神和好了。
  - b 我們信徒無論是猶太人或外邦人，不僅是『為着』基督的身體，也是『在』基督的身體裏，得以和好；這是何等的啓示！
  - c 我們與神和好；我們在基督的身體裏得救了。
- 4 在我們得救以前，我們是在舊人亞當裏；當我們得救時，就從亞當裏出來，脫去舊人，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 『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識』—西三 10：

- 1 因着基督是新人的構成成分，（11，一 27 ~ 28，）我們既是新人，就與基督是一；這是歌羅西書最基本、最重要的點。
- 2 雖然我們穿上了基督，（加三 27，）基督也在我們裏面，（西一 27，）但這新人還沒有從我們裏面顯現出來。
- 3 新人原是用我們屬舊造的人為其構成成分所創造的，（弗二 15，）所以新人需要更新；這更新主要的發生在我們的心思裏，如歌羅西三章十節『以致有充足的知識』所指明的。
- 4 新人是在我們靈裏創造的；然後這新人要照着基督的形像，在我們的心思裏漸漸更新，以致有充足的知識；基督就是神的彰顯—西一 15，來一 3 上。
- 5 我們越過越認識主，（腓三 8，10，）新人就越過越更新，主的形像就更多顯現出來，而產生一個新人。

三 歌羅西三章十一節指明希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，都已經在十字架上；『在此並沒有』乃是厲害的話，表明一切都了結了；在新人裏沒有天然的人，在新人裏甚麼都沒有，『惟有基督是一切，又在一切之內』；我們若真看見這個光，我們的事奉和工作就會有何等的改變！

### 週 三、週 四

四 關於基督的身體，林前十二章十二至十三節說，『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是

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

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

- 1 這如同歌羅西三章十一節所說的；我們現今都在聖靈裏受浸，成了一個身體，也就是成了一個新人，成了基督。
- 2 藉着十字架，並藉着我們經過十字架，基督使祂所救贖的人與祂和好，並在祂自己裏面創造成一個新人。
- 3 這新人，這身體，就是基督自己；在這個新人裏，沒有任何的不同；只有基督；基督是一切肢體，又在一切肢體之內。

五 惟有當我們清楚以上所有的點，我們纔能知道在召會中如何治理和事奉（當怎樣行）。

叁 藉由保羅的榜樣，我們可以看見治理召會的十個要點；我們要讓聖靈將這十點，寫在我們的心版上，使我們活在其中——參林後三 3：

- 一 首先，在加拉太一章十六節，保羅說，他事奉神，乃是因為神樂意將祂兒子啓示在他裏面，叫他把祂當作福音傳在外邦人中；保羅傳揚神啓示在他裏面那活的基督，不是知識道理——參徒二六 16～19。
- 二 其次，我們必須清楚看見基督是『我們的生命』（西三 4）；基督是我們的生命，意思是祂是身體的生命，新人的生命；不僅如此，基督是我們的生命，有力的指明我們要以祂為生命而憑祂活着，要在日常生活中活祂，以經歷歌羅西書所啓示那宇宙般延展的基督，使祂一切所是、所達到、所得着的，不再是客觀的，乃成為我們主觀的經歷。

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，我們需要與保羅一同領悟，我們該活在基督裏；保羅說，『我…已經向律法死了，我可以向神活着。…並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己』—加二 19 ~ 20。

四 第四，我們必須看見我們這個人，和我們這個人原有的一切，都已經在十字架上被了結；保羅說，『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着』—20 節。

五 第五，我們必須不再憑着我們原來的人，和我們在自己裏面所有的來事奉；保羅在加拉太六章十四節說，『就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。』

六 第六，保羅惟一的目標和我們獨一的目標，該是把基督分賜給人，使基督在人裏面加多；保羅在四章十九節說，『我為你們再受生產之苦，直等到基督成形在你們裏面。』

七 第七，我們不該盼望與我們一同服事的人有何改變，而只該盼望他們得着基督，被基督充滿，完全被基督得着；保羅在林前二章二節說，『我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』

八 第八，我們必須清楚看見，我們事奉、作工、治理召會的結果，只該有一個，就是在召會裏產生出基督，叫每一個人裏面都有基督，每一個肢體裏面的基督都增長，使眾人都達到基督豐滿之身材的度量；（弗四 13；）保羅在林後四章十二節說，『死是在我們身上發動，生命卻在你們身上發動。』

九 第九，保羅為以上這些點禱告；（羅一 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; ) 我們必須是個禱告的人。(西四2。)

第十, 我們要像使徒保羅一樣, 有活的信心, 信神能『照着運行在我們裏面的大能, 極其充盈的成就一切, 超過我們所求所想的』, (弗三20), 特別是在以上所列的點上。

## 週 五

肆 以弗所三章十六至二十一節啓示事奉之人該有的靈、態度、禱告和信心, 爲要作出新耶路撒冷並產生一個新人:

一 保羅的靈和態度—他所看見的、所充滿的、所說的、心上所掛着的一都是聯於這異象, 就是神顯現於肉體, 調和在人裏面, 要用基督建造召會, 要叫基督充滿召會; 以弗所三章十六至二十一節最寶貴點, 還不在於保羅的禱告和信心, 乃在於他的靈和態度。

二 我們應當與基督合作, 把基督作到人裏面, 把基督當作材料建造到人裏面, 使他們成爲屬靈的殿, 就是那位在萬有中充滿萬有者的彰顯和豐滿—這該成爲我們的靈和態度。

三 保羅非常有負擔, 他說, 『我向父屈膝; 』(14; ) 保羅跪下來禱告, 因爲他裏頭有一個東西, 逼得他向父屈膝; 保羅對基督着了迷, 在以弗所三章, 他不能不跪下來。

四 無論是作長老的、作執事的、或是同工們, 凡是事奉主的人, 都得看見異象, 看見啓示, 並且到一個地步, 完全着了迷, 與保羅有同樣的靈、態度和裏面的心情。

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 保羅從四方面形容，我們需要父使我們得加強到裏面的人裏：

- 1 信徒得加強的第一面，乃是『照着祂榮耀的豐富』（16）；神彰顯出來就是榮耀—參出四十 34，代下七 3，結一 28，十 4：
  - a 那居住在基督裏的，是神所是之豐富的彰顯，而所顯出來的榮耀乃是豐滿；（西二 9，弗三 19 下；）這意思是神要彰顯出來。
  - b 神的榮耀作到召會中，神就在召會中得着彰顯；因此，在召會中榮耀歸與神—20 ~ 21 節。
  - c 神顯出來的那個榮耀，進到信徒裏面，成爲信徒得加強的能力，以致信徒能剛強起來，顯出神的榮耀。
- 2 信徒得加強的第二面，乃是『藉着祂的靈』（16；）神非藉着靈，就不能藉着人彰顯出來；父藉着內住的靈，從我們裏面加強我們，這靈從我們重生起，就與我們同在並在我們裏面。
- 3 信徒得加強的第三面，乃是藉着神『用大能』（16；）這大能就是一章十九至二十二節所說，使基督從死人中復活，叫祂在諸天界裏坐在神的右邊，又將萬有服在祂的腳下，並使祂向着召會作萬有之頭的大能；這大能運行在我們裏面；（19 ~ 20；）神是用這樣的大能，爲着召會加強我們。
- 4 信徒得加強的第四面，乃是得加強『到裏面的人裏』（三 16；）裏面的人是我們重生的靈，有神的生命爲其生命；這含示我們需要藉着聖靈得加強到我們的靈裏。

週 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 結果乃是基督安家在我们心裏；以弗所三章十七節裏的『心』是個很重的字，意思是基督在我们裏面是能感覺到的，並且我們回應內住在我們裏面的基督；我們的心是感覺和情感的器官，基督就是住在我們的心裏：

- 1 保羅永遠不會忘記需要把基督作到人裏面；他對基督在我们裏面加多這件事着了迷，這是他中心的關切，也成爲他的靈和態度；當保羅寫以弗所三章十六至二十一節，他甚至超越了宇宙。
- 2 當基督在我們的感覺裏，在我們的心裏顯爲實際時，我們就在祂的愛裏生根立基；保羅說，在這光景中我們纔能和眾聖徒一同領畧何爲那闊、長、高、深；這四個字加起來，就是無限量的基督。
- 3 這一切事的結果乃是我們認識基督那超越知識的愛，並且被充滿，成爲神一切的豐滿；（19；）我們在召會中事奉的人，都該有這態度；我們所求所想的，必須是這一個。
- 4 負責弟兄們必須清楚，他們是以甚麼作目標，是人數的增加，還是基督的加多？弟兄們該像保羅一樣，對於基督在神子民裏面加多這件事完全着迷。
- 5 我們要看重這事到一個地步，除了爲這事禱告之外，就不會禱告；這是事奉神之人該有的態度、靈和禱告。

七 保羅恐怕以弗所聖徒覺得十六至十九節的禱告太難了，所以他表明他的信心，接着在二十至二十一節立刻說，『然而神能照着運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；願在召會中，並在基督耶穌裏，

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

榮耀歸與祂，直到世世代代，永永遠遠。阿們』：

- 1 『在召會中…榮耀歸與祂，』這句話豐滿的意思是在新耶路撒冷；新耶路撒冷就是神榮耀的完全顯出；（啓二一 10 ~ 11；）今天召會該是新耶路撒冷的雛型。
- 2 這該是我們事奉主的靈、態度、禱告和信心；如此，我們在召會中的事奉，將是何等大而榮耀的事奉；弟兄姊妹都要被充滿，成為神一切的豐滿—弗三 19 下，參加四 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.



## 晨興餽養

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

弗二 14～15『因祂自己是我們的和平，將兩下作成一個，拆毀了中間隔斷的牆，…好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

我們要從聖經的根據，來看召會的治理。提前三章十五節…裏的『行』，是指治理。保羅寫信給提摩太，提摩太受了保羅的託付，就安排各地召會管理、治理的事。保羅說，可以知道在神的家中當怎樣行；意思是，知道如何治理、安排召會中的事。為甚麼保羅說這話？因為他會有一段較長的時間不在，他會有一個耽延，所以他盼望提摩太知道，在召會中當怎樣治理，怎樣行動。這一個耽延，看來是保羅的事；但我們若有屬靈的眼光，就會看見這個耽延，乃是主的事。當主還沒有回來之時，我們要知道在召會中該怎樣治理，該怎樣行動。整本聖經，惟有這一處經節清楚告訴我們，在召會中該怎樣治理，怎樣行動（如何治理召會，四頁）。

## 信息選讀

我們若要清楚召會是甚麼，以及神在召會裏要作甚麼，就必須明白以弗所二章十三至十六節，歌羅西三章十至十一節，以及林前十二章十二至十三節。…以弗所二章…是說到外邦人和猶太人，在基督裏成了一個新人。

## Morning Nourishment

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.

使徒在以弗所二章給我們看見，在基督裏，這兩個不能接近而遠離的單位，現今在基督裏成了一個新人。所以十三節說，『但如今在基督耶穌裏，你們這從前遠離的人，靠著基督的血，已經得親近了。』這『遠離的人』指的是外邦人；外邦人和猶太人原是遠離的，如今藉著基督流血的救贖，和猶太人已經得以親近了。十四節清楚說到：『因祂自己是我們的和平，將兩下作成一個，拆毀了中間隔斷的牆，就是仇恨。』…基督在十字架上成功了救贖，就叫這『兩下』，外邦人和猶太人，變作一個。祂拆毀了中間隔斷的牆，這『隔斷的牆』是甚麼呢？十五節說，『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』那隔斷的牆就是律法上的規條。因為律法不允許猶太人和外邦人來往，因為這一個，所以外邦人和猶太人中間有了牆垣，就像有冤仇一樣。現今基督在十字架上，已經把律法釘死，把冤仇廢掉，使兩下在祂自己裏面，被創造成一個新人。基督把這兩下，在祂自己裏面創造成一個新人。

在新約裏，『新人』不是指個人說的；在新人裏，沒有單個的，乃是團體的。換句話說，在新約裏只有一個新人，沒有許多的新人；如同舊人只有一個，沒有許多的舊人（參創一 26，林前十五 47）。…所以，以弗所二章十四節很清楚的說，是把兩下創造成一個新人；這兩下就是外邦人和猶太人。他們原受律法隔開，但如今藉著基督的釘十字架，拆毀了這隔斷的牆；這兩下就在基督裏，被創造成一個新人（如何治理召會，一二〇至一二二頁）。

參讀：如何治理召會，第一篇；基督的奧秘，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『既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了。』

西三 10～11『並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

以弗所二章十六節…給我們清楚看見，基督藉著十字架，把舊造裏猶太人和外邦人中間隔斷的牆拆毀了，並且把他們在祂自己裏面創造成一個新人，結果這兩下就在一個身體裏了。原來有一部分稱作猶太人，有一部分稱作外邦人，現今這兩部分都在基督裏，被創造成一個新人（如何治理召會，一二二頁）。

這一個身體，召會（一 23），就是〔二章十五節〕的一個新人。在這一個身體裏，猶太人和外邦人藉十字架與神和好了。我們信徒，無論是猶太人或外邦人，不僅是為著基督的身體，也是在基督的身體裏，得以和好。這是何等的啓示！我們與神和好了，我們在基督的身體裏得救了（聖經恢復本，弗二 16 註 5）。

## 信息選讀

〔歌羅西三章九至十節〕並不是吩咐我們要脫去舊人，穿上新人，而是說到一個已經成功，已經發生過的事實。這事實乃是說到，你我在基督裏，已經脫去舊人，穿上新人。我們要把歌羅西三章十節，和以弗所二章連起來看。以弗所二章說，基督把外邦人和猶太人，在祂自己裏面，創造成一個新人；歌羅西書回頭告訴我們，在基督裏，那個舊人已經脫去，並且已經穿上了新人。

## Morning Nourishment

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，不是說你穿上新人，我穿上新人，千萬得救的人，穿上千萬個新人。…新人只有一個。舊人是亞當，新人是基督。在我們得救以前，我們是在亞當裏，是在舊人裏；當我們得救時，就從亞當裏出來，脫去舊人，穿上了基督，穿上新人（如何治理召會，一二二至一二三頁）。

基督既是新人的成分，我們這些是新人的與基督就是一。這是歌羅西書最基本、最重要的點。…新人原是用我們屬於舊造的人創造的（弗二 15），所以新人需要更新。這更新主要的發生在我們的心思裏，如『以致有充足的知識』所指明的。新人是在我們靈裏創造的；然後這新人要照著基督的形像，在我們的心思裏漸漸更新，以致有充足的知識（聖經恢復本，西三 10 註 2，註 5）。

雖然我們穿上了基督，基督也在我們這些得救的人裏面，但這新人還沒有從我們裏面出來。所以，歌羅西三章十節說，『這新人照著創造他者的形像漸漸更新，以致有充足的知識。』當我們得救時，基督就已經進到我們裏面，給我們穿上（加三 27）；然而，那時我們裏面對基督的認識，對基督的知識並不彀。所以，從我們得救那天起，我們在認識上漸漸更新；我們越信認識越多，越信認識越透，越信認識越完全。

歌羅西三章十一節指明希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，都已經在十字架上。每一個人都在十字架上，不僅你在十字架上，他在十字架上，我也在十字架上。所以在新人裏，沒有天然的人。『在此並沒有』，乃是個厲害的光，甚麼都沒有，統統了了；在新人裏甚麼都沒有，『惟有基督是一切，又在一切之內。』所以，在召會裏，沒有福建人，沒有江蘇人，沒有受過教育的，沒有未受過教育的，只有基督；沒有你，沒有我，沒有為奴的，沒有自主的，只有基督是一切。

在召會裏只有基督；在召會裏，基督是一切，又在一切之內。我們若真看見這個光，我們的事奉和工作就會有何等的改變！（如何治理召會，一二三至一二五頁）

參讀：如何治理召會，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『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

關於基督的身體，林前十二章十二節說，…『基督也是這樣』，指明召會就是基督。十三節接著說，『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』這如同歌羅西三章十一節所說的；不拘是猶太人、希利尼人、為奴的、自主的，現今都在一位靈裏受浸，成了一個身體，這裏的身體就是基督。無論是為奴的、自主的，是這個、是那個，都已經在一位靈裏受浸，成了一個身體，也就是成了一個新人，成了基督。

我們原來都是在十字架之外，…就是在舊人裏，在亞當裏。在亞當裏，在我們的舊人裏，有許許多多的不同，有外邦人、猶太人，有福建人、山東人，有受教育的、未受教育的，有作主人的、有為奴的；然而，十字架把這個分別解決了。在十字架上，宇宙中的萬有都被結束、了結了。十字架廢掉冤仇，廢掉各種樣的不同；因為十字架廢掉了所有的舊造，將舊造裏的一切全都結束了。基督藉著十字架，並且經過十字架，把祂所救贖的人帶來，在祂自己裏面創造成一個新人（如何治理召會，一二五至一二六頁）。

## 信息選讀

在這個新人裏，只有基督；祂是一切，又在一切之內。雖然這新人有許多肢體，卻是一個身體；基督就是這樣。在林前十二章，我們看見這個身體，原來有一部分是猶太人，有一部

## Morning Nourishment

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，有一部分是為奴的，有一部分是自主的；但這許多部分，在聖靈裏受浸，就成了一個新人，成了一個身體。這一個新人，這一個身體，就是基督自己；在這個新人裏，沒有任何不同的東西，只有基督。基督是一切，又在一切之內。…從以上幾處聖經，我們可以看見召會是甚麼。在召會裏事奉的人，需要看見召會是甚麼，看見召會的性質，看見歷世紀以來，神所要建造的是甚麼，以及神用甚麼建造召會。我們若是清楚，才能知道在召會中當如何治理，如何服事，並如何事奉。

首先，一個治理召會的人，必須是有神將基督啓示在他裏面的人。其次，他必須清楚看見基督是他的生命。第三，他必須領悟，他該活在基督裏。第四，他必須看見他那個人，和他那個人原有的一切，都已經在十字架上被了結。第五，他必須不再憑著他原來的人，和他原來的人所有的，來事奉並工作。第六，一個治理召會的人，在召會中的事奉和工作，只該把基督分給人，不該把基督以外的任何東西給人。第七，他在所有被他服事的人身上，不該盼望他們有何改變，而只該盼望他們得著基督，被基督充滿，完全被基督得著。第八，他必須清楚看見，他事奉、作工的結果，以及治理召會的結果，只該有一個，就是在召會裏產生出基督，叫每一個人裏面都有基督，每一個肢體裏面的基督都增長，使眾人都達到基督豐滿之身材的度量。第九，一個治理召會的人，必須為以上八點禱告，必須是個禱告的人。第十，他要像使徒一樣，有活的信心，信神能這樣成全。前八點，是一個治理召會的人該有的事奉；後兩點，說出他必須有禱告，有信心，為著前面八點天天禱告，並且信神能成全這一切，超過他所求所想的。神的能力不是在聖徒外面，乃是在聖徒裏面。藉著運行在他們裏面的大能，神能成就這一切。這就是治理。你我若沒有看見這一個，我們在召會中的事奉，定規是零，定規沒有果效（如何治理召會，一二六至一二八頁）。

參讀：如何治理召會，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『然而那把我從母腹裏分別出來，又藉著祂的恩典呼召我的神，既然樂意將祂兒子啓示在我裏面，叫我把祂當作福音傳在外邦人中，我就即刻沒有與血肉之人商量。』

保羅在他的十四封書信裏，把〔以下〕十點說得非常清楚。

首先，在加拉太一章十六節，保羅說，他事奉神，乃是因為神…將祂兒子啓示在〔他〕裏面，叫〔他〕把祂當作福音傳在外邦人中。…他所傳的乃是神的兒子。…這不是知識道理，乃是這位活的基督，被神啓示在保羅裏面，然後，保羅再把祂傳出去。

其次，保羅在歌羅西書說，『基督是我們的生命。』（三 4）這表明保羅與基督一同活在神裏面。第三，保羅對那些靠自己、憑自己行律法的人說，『我…已經向律法死了，叫我可以向神活著。…並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的。』（加二 19～20）他領悟他該活在基督裏。第四，保羅說，『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。』（20）這意思是，他的一切已經在十字架上被了結。第五，保羅在加拉太六章十四節說，『就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。』這意思是，他這個人已經過去，他現今乃是活在基督裏的人。就十字架而言，保羅這個人已經了了，他不再憑從前的那個人活著。不只保羅如此感覺，甚至世界的人也這樣看他（如何治理召會，一二八至一三〇頁）。

## 信息選讀

第六，保羅在加拉太四章十九節說，『我為你們再受生產之苦，直等到基督成形在你們裏面。』保羅惟一的

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，就是要把基督分給人，要叫人裏頭的基督加多。

第七，保羅在哥林多前書的開頭說，『我…在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』（二2）當時，在哥林多的召會裏有許多難處，有屬肉體的，有屬血氣的，也有犯罪作惡的；保羅在那些人身上，並沒有盼望他們冷淡的熱心一點，有錯的改好一點。保羅只有一個盼望，就是他們裏面的基督加多。哥林多人有的熱心猶太宗教，有的尋求神蹟，尋求哲學的知識，甚至尋求屬靈的恩賜；但保羅卻傳釘十字架的基督。保羅不在乎他們的恩賜、神蹟多或少。保羅只有一個盼望，就是基督在他們裏面能穀加多。

第八，保羅在哥林多後書說，『死是在我們身上發動，生命卻在你們身上發動。』（四12）保羅一直看工作的結果是基督，是生命。當他看見有人工作的結果不是基督，他就寫信去勸戒、規正（林前四14）。他十四封書信惟一的目的，就是要把人帶到基督裏，叫基督的身量得以在召會中長大（弗四13）。他只盼望這一個。第九，保羅也為這個禱告（羅一9，弗一16，西一9，帖前一2）。第十，他有信心，信神能成功這事，超過他所求所想的（弗三20）。

這十點歸納起來只有一點，就是基督。他所看見的是基督，所傳揚的是基督，所工作的是基督，所禱告的是基督，他的信心是基督，他工作的結果更是基督；可以說，從始至終都是基督。…基督經過保羅到了他所服事的人裏面，再從他所服事的人裏面產生出來。…我們…要作新約裏的人，要讓聖靈將這十點，寫在我們的心版上，使我們活在其中。這就是治理召會，就是召會中的事奉；這就是我們看望、傳福音、造就人的目的。作長老、作執事、所有在召會中事奉的，都當如此（如何治理召會，一三〇至一三二頁）。

參讀：召會的異象與建造，第六章；以弗所書生命讀經，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 fleshly, some were fleshly, 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

## 晨興餽養

弗三 16～18『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基，使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深。』

以弗所三章十六至二十一節…幫助我們，更加認識在召會中當如何事奉神；並且給我們看見，保羅這個人的靈和態度，以及他的禱告和信心。這也是一個在召會中事奉神的人，應該有的靈和態度，以及禱告和信心。

保羅…的靈和態度，他眼睛所看見的，裏頭所充滿的，口裏所說的，心上所掛著的，都是這一個異象：神顯現於肉體，調和在人裏面，要用基督建造召會，要叫基督充滿召會。…這段聖經最寶貴的點，還不在於給我們看見一個禱告、一個信心，乃是給我們看見一種靈和態度。…對於召會是甚麼，建造召會的材料是甚麼，〔我們應當〕看得相當清楚，就好像著了迷一樣，盼望…能把基督作到人裏面，把基督當作材料建造到人裏面，使他們成為屬靈的殿，彰顯那位在萬有中充滿萬有者的豐滿—這該成為我們的靈和態度（如何治理召會，一三八至一四〇頁）。

## 信息選讀

保羅…裏頭有一個很重的東西，逼得他向父屈膝。他的異象、他的啓示、他的看見，變作他的靈、他的態度，變作他裏面的心情。…保羅對基督著了迷，在以弗所三章，他不能不跪下來。

無論是作長老的、作執事的或是同工們，凡是事奉主的人，按規矩都得看見異象，看見啓示，並且到一個地

## Morning Nourishment

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，完全著了迷，以致有這個靈，這個態度，和這個心情。因著保羅有這樣的靈，這樣的態度，和這樣的心情，所以自然能有這樣的禱告；甚至禱告到末了，他信神能極其充盈的成就一切。在召會裏事奉神的人，都該有這樣的一個靈和態度，都該有這樣的禱告；我們所有的禱告，都該以這樣的禱告作中心，並且有這樣禱告的信心。

在保羅的禱告裏，他求神叫以弗所人得加強。…他從四方面形容，以弗所人如何得加強。第一，『照著祂榮耀的豐富。』（16）甚麼叫作榮耀？榮耀就是指神裏面的那個奧秘、內容，顯出來了。在聖經裏，榮耀的意思就是顯出來的神；神彰顯出來就是榮耀。

榮耀既是神的顯出，『榮耀的豐富』就是指神裏面那個生命、性情的豐富，那個高超屬性的豐富，也就是神格一切的豐富。…歌羅西二章九節說到神格一切的豐滿，乃指神豐富的彰顯。

保羅求神…叫…神榮耀的豐富，能進到信徒裏面，叫信徒裏面的人得著加強；到一個地步，能殼讓人覺得神顯出來了。神顯出來的那個榮耀，進到信徒裏面，成為信徒裏面之人得加強的能力，以致信徒能剛強起來，顯出神的榮耀。

以弗所人得加強的第二面，乃是『藉著祂的靈』。神非藉著靈，就不能在人裏面顯出來。第三，以弗所人乃是藉著神『用大能』，使他們得以加強到裏面的人裏。意即神的能力進到人裏面，就變作一個動力，叫人得著加強。第四，他們被加強『到裏面的人裏』。…這加強的目的，是叫我們顯出神的榮耀，也就是顯出神自己（如何治理召會，一四一至一四四頁）。

參讀：使徒保羅兩個最大的禱告，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 『並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。然而神能照著運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

保羅在〔以弗所三章十六節〕沒有題到基督，只題到榮耀，題到靈，但結果卻是『使基督…安家在你們心裏〕〔17〕。…加拉太四章十九節…說，『直等到基督成形在你們裏面。』…這就是指基督安家在我們心裏。以弗所三章十七節這個『心』，是個很重的字，意思是，到了這時候，基督在你我裏頭是能感覺到的；祂不僅是住在你我裏面，更是住在你我…的心裏面。心是感覺情感所在之處，心是感覺情感的機關，基督就是住在你我心裏（如何治理召會，一四四至一四五頁）。

## 信息選讀

保羅…永遠不會忘記，…他要把基督作到人裏面。…保羅裏面好像對一個東西著了迷，這個東西變作他的靈和他的態度；那個東西就是基督在他裏面。保羅知道雖然基督在以弗所人裏面，卻不在他們心裏。…保羅所有中心的問題，就是基督在信徒裏面。今天你我的工作，你我的事奉，…都該有這一種靈，盼望人裏面有基督，盼望基督進到人裏面。

保羅〔寫以弗所三章的〕時候，乃是一個超越宇宙的人。…當基督在你的感覺裏，在你的心裏顯為實際時，你就在祂的愛裏生根立基了。保羅說，你這時才會知道甚麼是闊、長、高、深。…闊、長、高、深，四個字加起來，就是無限量。…我們若是裏面認識基督，並且活在祂裏面，在祂的愛裏生根立基，我們這

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

個人就…會看見在我們裏頭住著的那一位，就是闊、長、高、深。

在以弗所三章十九節保羅接著說，『並認識基督那超越知識的愛』，結果就『使你們被充滿，成為神一切的豐滿』。保羅在這事上已經完全著迷，這是他的靈，他的態度。保羅的意思是，惟有當基督安家在你裏面，你才能領畧祂是無限量的；這結果會叫你被充滿，成為神一切的豐滿。我們在召會中事奉的人，都該有這態度；我們所求所想的，必須是這一個。

所有負責弟兄在治理召會時，必須以這一個作他們的靈，他們的態度，和他們的盼望。他們不能僅僅盼望聖徒都來聚會，都發熱心，都傳福音，都帶人得救。負責弟兄們必須清楚，他們是以甚麼作目標，是人數的增加，還是基督的加多？弟兄們必須在這件事上，像保羅一樣，完全著迷。

我們要看重這事到一個地步，除了為這事禱告之外，就不會禱告。…這是事奉神的人，該有的態度，該有的靈，並該有的禱告。

保羅恐怕以弗所聖徒覺得十六至十九節的禱告太難了，所以接著在二十節立刻說，『神能』，並且是『超過我們所求所想的』。末了，他還為著神在召會中，並在基督裏得榮耀，向神讚美。二十一節裏的『榮耀』，意思是神在召會裏得釋放，大得彰顯；這個叫作榮耀。…神在召會中得著榮耀，這句話豐滿的意思是在新耶路撒冷。那一天，神要把祂一切的豐滿都照耀出去。…新耶路撒冷就是神榮耀的完全顯出；今天召會就該是新耶路撒冷的雛型。這該是我們事奉主的靈、態度、禱告和信心。…我們的靈和態度，就是盼望弟兄姊妹裏面有基督，並且安家在他們心裏；他們要被充滿，成為神一切的豐滿（如何治理召會，一四五至一四六、一四八至一五三頁）。

參讀：以弗所書生命讀經，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

# 第八週詩歌

補616

## 耶穌聚集我們在一起

(以弗所二至三章) (英1232)

G 大調

4/4

G G7 C G A7  
 1 1 3 1 | 1·2 1·6 5 - | 1·1 1·2 3 2·1 |  
 一 從前我們在罪中死了，這世界全然一團  
 D G G7 C G D  
 2 - - - | 1 1 3 1 | 1·2 1·6 5 1·2 | 3·3 3·1 2·  
 糟；但神使我們一起復活，一起與基督升天，  
 G G7 C D  
 2 2·7 | 1 - - - | 0 5 3·1 | 2·1 1·6 1 2 |  
 同坐寶座。 (副) 耶穌聚集我們在一起，  
 G A7 D7 G G7  
 0 5 5 3·1 | 2·2 2·3 2 0 | 0 5 3·1 |  
 請看看聖徒同心合意！主愛使  
 C Cm G D G  
 2·1 1·6 1·1 1·2 | 3·3 3·1 2·2 2·7 | 1 - - - ||  
 得我們都一致，達到基督豐滿身量的地步。

- 二 因此我們能和眾聖徒， 一起明白基督的愛；  
 長闊高深雖無法測度， 但神的豐滿我們一再得着。
- 三 神在歷代隱藏的旨意， 已成了顯明的奧祕；  
 基督、召會，我們今看見， 這真叫撒但受辱，羞慚滿面！
- 四 我們爲此來禱告父神— 剛強我們裏面的人，  
 讓你安家在我們心裏， 使我們在你愛中生根立基。
- 五 在身體裏聯絡得合式， 各筋節都供應基督，  
 各個肢體功用都擺上， 使身體得着建造，不斷增長！
- 六 如今我們已合而爲一， 成爲神所要的新人；  
 在基督裏，在召會中間， 願榮耀歸神，直到永永遠遠！

# 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.  
 (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!

